THE Ancient Eccleſiaſtical HISTORIES

OF THE

First Six Hundred Years after

CHRIST,

Written in the Greek Tongue by three learned Hiſtoriographers,

EUSEBIUS, SOCRATES and *EVAGRIUS.*

EUSEBIUS PAMPHILUS Biſhop of *Cæſarea* in *Paleſtina*, wrote ten BOOKS.
SOCRATES SCHOLASTICUS of *Conſtantinople*, wrote ſeven BOOKS.
EVAGRIUS SCHOLASTICUS of *Antioch*, wrote ſix BOOKS.

Whereunto is annexed,

DOROTHEUS Biſhop of *Tyrus*, of the LIVES and ENDS of the PROPHETS, APOSTLES, and LXX DISCIPLES.

All which Authors are faithfully tranſlated out of the Greek Tongue

By *Meredith Hanmer* Doctor in Divinity.

Laſt of all, herein is comprized a brief CHRONOGRAPHY collected by the ſaid Tranſlator, with a copious INDEX of the principal matters throughout all the Hiſtories.

The ſixth EDITION Corrected and Reviſed.

Hereunto is added,

EUSEBIUS his Life of *CONSTANTINE*, In Four BOOKS.

WITH

CONSTANTINES Oration to the Clergy.

LONDON,
Printed by *Abraham Miller*, and are to be ſold by *Thomas Williams* at the Sign of the Bible in *Little-Britain*. 1663.

764

TO THE
RIGHT HONOURABLE

ROBERT

Earl of *LEICESTER*, Baron of *DENBIGH*, Lord High Steward of Her Majeſties Houſhold, *Knight* of the moſt noble Order of the *Garter*, *Maſter* of Her Majeſties Horſe, *Chancellor* of the famous Univerſity of *Oxford*, and one of Her Highneſs moſt Honourable Privy Councel.

MEREDITH HANMER *wiſheth increaſe of Honour, continuance of godly Zeal, perfection of Wiſdom, and health in Chriſt Jeſus.*

THere are two things (Right Honourable) the one moving, the other emboldening me to commend unto your Honour theſe ancient Hiſtories. The firſt is the great Goodneſſe proceeding from your right noble Diſpoſition, heretofore ſhewed towards me, calling for Thankfulneſs. The ſecond is the favour and zeal you bear to Learning and Profeſſors of the ſame, leading to hope of acceptance, and alacrity of mind. *Euſebius* (my firſt Author) was a Reverend Father, of great credit with *Conſtantinus Magnus* the Emperor: *Socrates* was of *Conſtantinople*, in great favour for his profound skill: *Evagrius* was Lieutenant of *Antioch* in the time of two Emperors, and, as he teſtifieth of himſelf, preferred by them to two other honourable Offices. *Dionyſius* Biſhop of *Alexandria* writing a Book of Repentance, ſent it to *Conon* Biſhop of *Hermopolis*, who by repentance had renounced the Idolatry of *Pagans*, and zealouſly cleaved to the Chriſtian Profeſſion, as a fit reader of ſo worthy a Theam. *Origen* writing of Martyrs, ſent his Treatiſe unto *Ambroſe* and *Protectetus* Miniſters of *Cæſarea*, ſuch as had endured great affliction under *Decius* the Emperor, where they might have a view of their valiant and invincible courage. The Philoſophers of *Alexandria* and *Ægypt*, ſuch as in thoſe dayes excelled in prophane literature, wrote great Volumes of their profound skill, and ſent them unto the famous Philoſopher and Chriſtian Doctor *Origen* the great Clerk of *Alexandria*. Of mine own part, not attributing unto my ſelf any ſuch excellency of wit and ſingularity of gifts as reigned in the aforeſaid writers, when I had tranſlated and compiled into one Volume theſe reverend, learned and honourable writers, I thought good alſo to dedicate them unto one no leſs reverend for grave and ſage counſel, no leſs learn-

ed for ſtudy and reading, and no leſſe honourable for faithfull and profitable ſervice in his Countrey and Commonwealth. Howſoever it ſtand with my inferiour condition, be it lawfull for me (though not of worthineſſe, at leaſt wiſe of favour) to direct unto your Honour the Lives of the Apoſtles and Diſciples of our Saviour: the Martyrdome of Saints and ſuch as ſerved God in truth and upright converſation: the invincible courage and conſtancy of zealous Chriſtians: the godly ſayings and ſentences of true Profeſſors: the wiſe and politick Government of Commonweals by Catholick Emperors and Chriſtian Princes: the carefull overſight of the flock of Chriſt by reverend Biſhops and learned Prelates: the confutation and overthrow of Hereticks, with the confirmation of the truth by holy Councils and ſacred Aſſemblies, and to ſay the whole in one word, as the principal drift of mine Epiſtle, to preſent unto your Lordſhip theſe ancient Eccleſiaſtical Hiſtoriographers, to wit, *Euſebius*, *Socrates*, *Evagrius* and *Dorotheus*. Whoſe Hiſtories are ſo repleniſhed with ſuch godly Doctrine, that I may very well ſay of them all, as a learned Writer reporteth of *Euſebius*, that they are able to perſwade any man, be his mind never ſo far alienated from the truth, to become a zealous Chriſtian. Wherefore (my good Lord) ſeeing that (as *Plato* ſaith) running wits are delighted with Poetry; as *Ariſtotle* writeth, effeminate perſons are raviſhed with muſick; and (as *Socrates* telleth us) Hiſtories agree beſt with ſtayed heads: I preſent unto your Honour theſe Hiſtories, agreeing very well with your diſpoſition, and being the fruits of my travel and ſtudy. *Ruffinus* ſaith, that he wrote his Hiſtory to delight the Reader, to occupy the time, and to remove the remembrance of the calamities (meaning the perſecution) which then lately had happened. As for Chriſtian pleaſure and godly delights, what can be more pleaſant than the reading of the Eccleſiaſtical Hiſtories? Touching the time, I know it full well, you ſpend it as it beſeemeth your calling: to ſpeak of calamity (unleſſe we behold the miſery and lamentable eſtate of other Realms and Dominions) preſently there is given no ſuch occaſion. For it cannot be remembred that the Subjects within this Realm of *England* had the Goſpel ſo freely preached, Clerks ſo profoundly learned, Nobility ſo wiſe and politick, all ſucceſſes ſo proſperous, as in this happy Reign of our moſt vertuous and noble Princeſſe Queen *Elizabeth*, and therefore are we greatly bound to praiſe God for it. Yet if ye call to memory the corruption of late dayes, the blindneſſe of ſuch as would be called Gods people, the lamentable perſecution of the *Engliſh* Church, then may ye read them after calamity. But notwithſtanding the premiſſes, it is not my drift to ſalve ſuch ſores, neither to provide Medicines for ſuch Maladies. God of his providence hath continually been ſo carefull over his Church, that his ſervants were never left deſolate. Though *Elias* complained *that he was left alone, yet were there thouſands which bowed not their knees to Baal.* St. *Paul* telleth us, *there is of Iſrael a remnant left.* Our Saviour, ſpeaking of his Church, though it be not of the greateſt multitudes, yet it is according unto his Epitheton, *a little flock.* And ſure I am there may be found a righteous *Abraham* in *Chaldæa*, a juſt *Lot* in *Sodom*, a godly *Daniel* in *Babylon*, a devout *Tobias* in *Ninive*, a patient *Job* in *Huſſe*, and a zealous *Nehemias* in *Damaſco*. There is found wheat among tares, grain in the husk, corn among chaff, a kernel within the ſhaell, marrow within the bone, a Pearl within the Cockle, and a Roſe among thorns. There was a *Jonathas* in the Court of *Saul* to favour *David*. There was an *Obadiah* in the Court of *Achab* to entertain the Prophets: There was an *Abedmelech* in the Court of *Sedechias* to intreat for *Jeremy*: and in the Court of *Diocletian* there were many young Gentlemen, namely, *Petrus*, *Dorotheus*, *Gorgonius*, with many others which

which embraced the Chriſtians, and ſuffered death for the teſtimony of Chriſt, as your Honour may read in theſe Eccleſiaſtical Hiſtories, which I have not therefore commended unto you for the remembrance of any calamity at all. But as for the Court of our moſt gracious Queen (a ſight both joyfull and comfortable) where there reſorts ſo many learned Clerks, ſo many godly Perſons, ſo many grave Matrons, ſo many vertuous Ladies, ſo many honourable Perſonages, having ſo noble a Head to govern them withall: There the Chriſtian is no rare Phœnix, the godly is no black Swan; for the Goſpel is freely preached, and the Profeſſors thereof had in honour and eſtimation. Wherefore in ſo godly a place, to be ſo vertuouſly diſpoſed at vacant times, as to read theſe, or ſuch like ancient Hiſtories, will be a commendation unto your Honour, an increaſe of Knowledge, a confirmation of Faith, a maintenance of Zeal, and a lively beholding of Chriſt Jeſus in his Members. Here you may ſee the right Chriſtian diſpoſition of Noble Perſonages, whereof ſome have bid the Court farewell, and all worldly Dignities in the quarrel of our Saviour: other ſome in Camp have refuſed Souldiers pay, and thrown away Sword and Girdle, ſignes of warfare, rather than ſwear againſt Chriſt: Others again have written friendly Letters in the behalf of the affliƈted Chriſtians, and thereby mitigated the fury and rage of perſecuting Tyrants: and others moreover with their own hands have buried the Martyrs, and both laid their necks to the block, and their bodies to the fire, rather than they would ſhrink one jot from the Faith. Here you may behold the modeſty and ſhamefac'dneſſe of Chriſtian Maidens, the conſtancy of zealous Women, the chaſte minds of grave Matrons, the godly diſpoſition and wiſe Government of Queens and Empreſſes. Here your Lordſhip ſhall find zealous Prayers, ſorrowfull Lamentations, godly Epiſtles, Chriſtian Decrees and Conſtitutions. The Father admoniſhing the Son, the Mother her Daughter, the Biſhop his Clergy, the Prince his Subjects, one Chriſtian confirming another, and God comforting us all. Many now adayes had rather read the *Diall of Princes*, where there is much good matter: *The Monk of Bury*, full of good Stories: The *Tales of Chaucer*, where there is excellent wit, great reading, and good Decorum obſerved: The *Life of Marcus Aurelius*, where there are many good moral precepts: The familiar and golden Epiſtles of *Anthony Gwevarra*, where there is both golden wit and good penning: The Stories of King *Arthur*: The monſtrous Fables of *Garagantua*: *The Palace of Pleaſure*, though there follow never ſo much diſpleaſure after: *Reynard the Fox*: *Bevis of Hampton*: *The hundred merry Tales*: *Skoggan*: *Fortunatus*: with many other infortunate Treatiſes, and amorous toyes written in *Engliſh*, *Latine*, *French*, *Italian*, *Spaniſh*: But as for Books of Divinity, to edifie the Soul and inſtruƈt the inward man, it is the leaſt part of their care, nay they will flatly anſwer, it belongeth not to their calling to occupy their heads with any ſuch kind of matters. It is to be wiſhed, if not all, at leaſt wiſe that ſome part of the time which is ſpent in reading of ſuch Books (although many of them contain notable matter) were beſtowed in reading of holy Scripture, or other ſuch writings as diſpoſe the mind to ſpiritual contemplation. *Cæcilia* a *Roman* Maiden of right noble Parentage, carried alwayes about her the New Teſtament. *Cyprian* Biſhop of *Carthage* would not ſuffer one day to paſſe without reading of *Tertullian*. *Alfredus*, though a King of *England*, compiled Pſalms and Prayers into one Book, and called it a Manuel, which alwayes he had about him. *Alfonſus* had alwayes in his boſome the Commentaries of *Cæſar*, he was alſo much delighted with the Hiſtory of *Titus Livius*, that

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on a time he commanded certain Muſicians (yea very skilfull) to depart, ſaying, he heard a more pleaſant harmony out of *Livius*. Wherefore ſeeing you have obtained Honour with them that be preſent, Fame for the time to come, Riches for your Poſterity, and Eſtate for your Succeſſours, Reputation among Strangers, Credit amongſt your own, Gladneſſe for your Friend, and that which paſſeth all, a ſure affiance in the goodneſſe of God: think it not amiſſe, ſeeing it agreeth with my Vocation, that I exhort your Lordſhip, as you have begun well, and now hitherto continued, that you go on ſtill in well doing, accepting this my humble duty and ſimple remembrance. Let your virtuous diſpoſition, and right honourable calling be a protection and defence, that theſe ancient Hiſtories be not blemiſhed in the hands of *Zoylus* ſycophants, which, as *Socrates* ſaith, being obſcure perſons, and ſuch as have no pith or ſubſtance in them, go about moſt commonly to purchaſe unto themſelves fame and credit by diſpraiſing of others. God ſend your Lordſhip many joyfull years.

From *Shorditch* the 15th of *December*, 1584.

Your Honours moſt humble at commandment

Meredith Hanmer.

1584
1586
1588

THE

THE TRANSLATOR UNTO The Christian Reader,

As touching The Translation of these Ancient Histories.

AS I am given to understand (good Christian Reader) there have been divers which attempted to translate these ancient Ecclesiastical Histories, yet have given over their purpose, partly being discouraged with the diversity and corruption of Greek Copies, and partly being dismayed with the crookedness of Eusebius stile, which is by reason of his unperfect allegations, and last of all, being wholly overcome with the tedious study and infinite toyl and labour. The occasion that moved me to take so great an enterprize in hand was, that I read them in Greek unto an honourable Lady of this Land, and having some leisure besides the Lecture and other exercises agreeable unto my Calling, I thought good to turn the private commodity unto a publick profit, and to make the Christian Reader of this my native Country partaker also of these learned, zealous and pleasant Histories. When I took pen in hand, and considered with my self all the circumstances of these Histories, and found in them certain things which the Authors peradventure might have left unwritten, but the Interpreter in no wise untranslated, I remembred the saying of Augustin, Divinitatis est non errare, *It belongeth to the Divinity, or to God himself not to erre*, and that these Historiographers were but men, yet rare and singular persons. Daily experience teacheth us, there is no Garden without some weeds, no Medow without some unsavoury Flowers, no Forest without some unfruitfull Trees, no Country without some barren Land, no Wheat without some Tares, no Day without a cloud, no Writer without some blemish, or that escapeth the reprehension of all men. I am sure there is no Reader so foolish as to build upon the antiquity and authority of these Histories, as if they were holy Scripture: there is an historical faith which is not in the compass of our Creed; and if you happen to light upon any story that savoureth of Superstition, or that seemeth impossible, Penes authorem sit fides, *refer it to the Author, take it as cheap as ye find it, remember that the holy Ghost saith*, Omnis homo mendax: *If so, peradventure the Reader too, then let the one bear with the other. Where the places did require, lest the Reader should be snared in errour, I have laid down censures of another letter than the text is of; where the Author was obscure, I have opened him with notes in the margin; where I found the story unperfect, I have noted it with a star, and signified withall what my pen directed me unto. Many Latine Writers have imployed great diligence and labour about these Greek Historiographers, one translating one piece, another another piece, one interpreting one of the Authors, another translating almost all, one perusing, another correcting.* Jerom *turned* Eusebius *into Latine, but it is not extant:* Ruffinus *took upon him to translate* Eusebius; *of him* Jerom *writeth in this sort:* Ecclesiasticam pulchrè *Eusebius* Historiam texuit, quid ergò de interprete sentiendum, liberum sit jam cuique judicium. Eusebius *hath very well compiled the Ecclesiastical History, but as for the Interpreter, every man hath to think of him what him list.* Beatus Rhenanus, *a man of great judgment, saith thus of* Ruffinus: In libris à se versis parum laudis meruit, quod ex industria non verba vel sensum Authoris Hierom. Ruffinus.

quem

quem vertendum ſuſceperit appendat, ſed vel minus vel pluſculum tanquam paraphraſes, non velut interpres pro ſua libidine plerumque referat. Ruffinus *deſerved but ſmall praiſe for his Tranſlations, becauſe of purpoſe he took no heed unto the words and meaning of the Author which he took upon him to tranſlate, but interpreted for the moſt part at his pleaſure, by adding and diminiſhing, more like a Paraphraſt, than a Tranſlator. I find by peruſing of him that he uttered in few words, that which* Euſebius *wrote at large: that he is tedious, where* Euſebius *is brief: that he is obſcure, where* Euſebius *is plain: that he hath omitted, where* Euſebius *is dark, words, and ſentences, and pages, and Epiſtles, and in manner whole Books. Half the eighth Book of* Euſebius *(ſo hath* Muſculus *too) and in manner all the tenth Book he hath not once touched.* Ruffinus *wrote the Hiſtory of his time in two Books, and erred foully in certain things, as* Socrates *doth report of him.* Epiphanius Scholaſticus *tranſlated the Tripartite Hiſtory.* Joachimus Camerarius *giveth of him this judgment:* Tantam deprehendi in tranſlatione non modo Barbariem, ſed etiam inſcitiam ac ſomnolentiam iſtius *Epiphanii*, ut mirarer ulli Græcorum non adeo alienam linguam Latinam, ſed ignoratam ſuam eſſe potuiſſe. *I found in the tranſlation of this* Epiphanius, *not only ſuch barbarous phraſes, but alſo ignorance and palpable error, that I cannot chuſe but marvel how any Grecian could be unskilfull, not ſo much in the ſtrange Latine tongue, as ignorant in his own language.* Wolfangus Muſculus *a learned Interpreter, hath tranſlated the Hiſtories of* Euſebius, *yet* Edwardus Godſalfus *giveth of him this cenſure:* Hic autem ſatis correctis exemplaribus, ut credibile eſt, deſtitutus, innumeris locis turpiſſimè labitur. Eſt porro adeo obſcurus, ut interpres egeat interprete, adeo ſalebroſus, ut lector identidem inhæreat, adeo lacunoſus, ut Authores ipſi Græci Hiſtoriæ ſuæ ſententias non fuiſſe expletas graviter conquerantur. *This* Muſculus, *as it is very like, wanting perfect copies, erred foully in infinite places. Moreover, he is ſo obſcure, that the Tranſlator hath need of an interpreter, ſo intricate, that the Reader is now and then gravelled, ſo brief, that the Greek Authors themſelves do grievouſly complain, that the ſentences in their Hiſtories were not fully expreſſed. Though the reporter be partial, being of a contrary Religion, yet herein I find his judgment to be true, and ſpecially in his tranſlation of the tenth Book of* Euſebius. *Yet not I only, but others have found it.* Jacobus Grynæus *a learned man, corrected many faults, explicated many places, printed in the margin many notes, yet after all this his labour which deſerveth great commendation, there are found infinite eſcapes, and for trial thereof, I report me unto the Reader.* Chriſtophorſon *(as for his Religion, I refer it to God and to himſelf, who by this time knoweth whether he did well or no) was a great Clerk and a learned Interpreter, he hath tranſlated paſſing well, yet ſometimes doth he addict himſelf very much to the Latine phraſe, and is carried away with the ſound and weight thereof. If any of the former Writers had done well, what needed the later Interpreters to take ſo much pains? I would have all the premiſſes, and whatſoever hath been ſpoken of theſe Latine Tranſlaters by me (although one of them chargeth another) to be taken, not that I accuſe them of mine own head, but by beholding their doings, do excuſe the faults that might eſcape in this* Engliſh *tranſlation. I found the Greek copy of* Euſebius *in many places wonderfull crabbed, his Hiſtory is full of allegations, ſayings, and ſentences, and Epiſtles, and the ſelf ſame authority oftentimes alleaged to the confirmation of ſundry matters, that the words are ſhort, the ſenſe obſcure, and hard to be tranſlated. Yet the learning of the man, the authority of his perſon, and the antiquity of his time will cauſe whatſoever may be thought amiſs to be well taken.* Socrates *who followed* Euſebius *about an hundred and fourty years after, and continued the Hiſtory, wrote an eloquent and an artificial ſtile, he uſeth to alledge whole Epiſtles, perfect ſentences, and hath delivered the Hiſtory very plain. His words are ſweet, his vein pleaſant, and his*

Epiphanius.

Muſculus.

Grynæus.

Chriſtophorſon.

Euſebius.

Socrates.

his invention very witty. Though the Hiſtory be large, his Books long, and the labour great in writing of them, yet was I very much recreated with the ſweetneſs of the work. Evagrius *who began where* Socrates *left, and continued his pen unto the end of the firſt 600 years after Chriſt, is full of Dialects, and therefore in Greek not ſo pleaſant as* Socrates. *He hath many ſuperſtitious ſtories, which might very well have been ſpared. But in peruſing of him I would have the Reader to note the great change that was in his time more than in the days of the former writers, and thereafter to conſider of the times following, the difference that is in theſe our days between the Church and the Apoſtolick times. The increaſe, augmentation, and daily adding of ceremonies to ceremonies, ſervice upon ſervice, with other Eccleſiaſtical Rites and Decrees, is not the increaſe of piety and the perfection of godlineſs: for our Saviour telleth us in the Goſpel,* That towards the later days love ſhall wax cold, and iniquity ſhall abound: *but the malice and ſpite of the Devils who with the change of time altereth (as much as he may) the ſtate of the Eccleſiaſtical affairs, and thruſteth daily into the Church one miſchief upon another. Moreover* Evagrius *being a temporal man ſtuffeth his Hiſtory with prophane ſtories of wars and warlike engines, of battels and bloudſhed, of Barbarians and Heathen Nations. In deſcribing the ſituation of any ſoil, the erection of buildings, and virtues of ſome proper perſon, he doth excel.* Dorotheus *Biſhop of* Tyrus *and Martyr, whom I have annexed unto theſe former Hiſtoriographers, being well ſeen in the Hebrew tongue, and a great Antiquary, wrote briefly the lives of the Prophets, Apoſtles and LXX Diſciples of our Saviour. The faults that are therein, I attribute them rather unto the corrupt copies, than to any want of knowledg in him. Such things as are to be noted in him, I have layed them in the Preface before his Book. After all theſe tranſlations (gentle Reader) notwithſtanding my great travel and ſtudy, I have gathered a brief Chronography, with a ſupputation of the years of the world from* Adam *to* Chriſt, *beginning with* Euſebius, *and ending with* Evagrius, *and there thou mayeſt ſee the years of the Incarnation, the Reign of the Emperors, the famous men and Martyrs, the Kings of* Judæa, *and Highprieſts of the* Jews *in* Jeruſalem, *from the birth of Chriſt unto the overthrow of the City, the Councils, the Biſhops of* Jeruſalem, Antioch, Rome, Alexandria, *and all the hereſies within the firſt ſix hundred years after Chriſt, divided into Columns, where the year of the Lord ſtands right over againſt every one. The profit that riſeth by reading of theſe Hiſtories, I am not able in few words to declare. Beſides the works of the Authors themſelves, they have brought forth unto us Sentences, Epiſtles, Orations, Chapters and Books of ancient Writers, ſuch as wrote immediatly after the Apoſtles, and are not at this day extant ſave in them. Namely of* Papias *Biſhop of* Hierapolis, Polycarpus *Biſhop of* Smyrna, Polycrates *Biſhop of* Epheſus, Dionyſius *Biſhop of* Corinth, Apollinarius *Biſhop of* Hierapolis, Dionyſius *Biſhop of* Alexandria, Melito *Biſhop of* Sardis, Serapion *Biſhop of* Antioch, Irenæus *Biſhop of* Lions, Alexander *Biſhop of* Jeruſalem, Theoctiſtus *Biſhop of* Cæſarea, Anatolius *Biſhop of* Laodicea, Phileas *Biſhop of* Thmuis, Alexander *Biſhop of* Alexandria, Euſebius *Biſhop of* Nicomedia, Theognis *Biſhop of* Nice, Athanaſius *Biſhop of* Alexandria, Gregory *Biſhop of* Nazianzum, Cyril *Biſhop of* Alexandria, Euſebius *Biſhop of* Dorilæum, Peter *Biſhop of* Alexandria, Gregory *Biſhop of* Antioch, *of* Gaius, Cornelius, Julius, Liberius *Biſhops of* Rome. *Of the Councils, as the Synod in* Palæſtina *and* Antioch, *the Council of* Nice, Ariminum, Epheſus, Chalcedon *and* Conſtantinople. *Of learned Writers, as* Quadratus, Rhodon, Africanus, Miltiades, Apollonius, Maximus, Macarius, Origen, Evagrius *and* Simeon. *If we be diſpoſed to ſee the Emperors, their Decrees, Epiſtles, Conſtitutions and Edicts, we may ſoon find them, even from* Julius Cæſar *the firſt, unto* Mauricius *the laſt within the firſt ſix hundred years, namely,* Auguſtus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Veſpaſian, Titus,

Evagrius.

Mat. 24.

Dorotheus.

A Chronography.

Titus, Domitian, Nerva, Trajan, Adrianus, Antoninus Pius, Verus, Commodus, Pertinax, Didius Julianus, Severus, Caracalla, Macrinus, Heliogabalus, Alexander, Maximinus, Gordianus, Philip, Decius, Gallus, Æmilianus, Valerianus, Claudius, Quintilius, Aurelianus, Tacitus, Florianus, Carus, Diocletian *and* Maximianus, Conſtantius *and* Maximinus, Conſtantius Magnus *and* Licinius, Conſtantinus *the younger*, Conſtantius *and* Conſtans, Julian *the Apoſtata*, Jovian, Valentinianus *and* Valens, Gratian, Valentinianus *the younger, and* Theodoſius Magnus, Arcadius *and* Honorius, Theodoſius *junior*, Martianus, Leno, Zeno, Anaſtatius, Juſtinus, Juſtinianus, Juſtinus *the ſecond*, Tiberius *and* Mauricius. *We may ſee the Biſhops how they governed, Miniſters how they taught, Synods what they decreed, Ceremonies how they crept into the Church, Hereſies how they aroſe and were rooted out. If we ſtand upon the Theatre of Martyrs, and there behold the valiant Wreſtlers, and invincible Champions of Chriſt Jeſu, how can we chuſe but be raviſhed with zeal, when we ſee the Profeſſors of the Truth torn in pieces of wild beaſts, crucified, beheaded, ſtoned, ſtifled, beaten to death with cudgels, fried to the bones, ſlain alive, burned to aſhes, hanged on gibbets, drowned, brained, ſcourged, maimed, quartered, their necks broken, their legs ſawed off, their tongues cut, their eyes pulled out, and the empty place ſeared with a ſcalding iron, the wrapping of them in Ox-hides with doggs and ſnakes, and drowned in the Sea, the enjoyning of them to kill one another, the gelding of Chriſtians, the paring of their fleſh with ſharp razors, the renting of their ſides with the laſh of the whip, the pricking of their veins with bodkins, and famiſhing of them to death in deep and noiſom dungeons. It is a wonder to ſee the zeal of their prayers, their charity towards all men, their conſtancy in torment, and their confidence in Chriſt Jeſus. Theſe be they whom St.* John *in his* Apocalypſe *ſaw in a viſion under the Altar, that were martyred for the Word of God, and the teſtimony of Chriſt Jeſus, which cried with a loud voice, ſaying:* How long tarrieſt thou Lord, holy and true, to judge and to avenge our bloud on them that dwell on the earth? And long white garments were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, untill their fellow-ſervants and their brethren that ſhould be killed as they were, were fullfilled. *The Angel telleth him who they were that were arrayed in long white garments, and whence they came, ſaying:* Theſe are they which came out of great tribulation, and have waſhed their long robes, and made them white by the bloud of the Lamb, therfore are they in the preſence of the throne of God, and ſerve him day and night in his Temple: and he that ſitteth in the throne will dwell among them. They ſhall hunger no more, neither thirſt, and God ſhall wipe away all tears from their eyes. *Very comfortable words. But the executioners the tyrants and tormentors hearts were ſo hardened, that neither voices from above, nor ſigns in the Air threatning vengeance and the wrath of God to light upon them, neither the ſweating of ſtones, nor the monſters that the earth brought forth, could mollifie their ſtony minds. The Sea overflowed the Land: the earth opened and left dangerous gulphs: Earthquakes overthrew their Towns and Cities: Fire burned their houſes, yet would they not leave off their fury.* They were (*as St.* Paul *ſaith*) turned into a reprobate ſenſe, *they left no villany unpractiſed, in the end many of them fell into frenzy and madneſs, they ran themſelves upon naked ſwords, they brake their own necks, they hanged themſelves, they tumbled themſelves headlong into rivers, they cut their own throats, and diverſly diſpatched themſelves. This is the vial full of the wrath of God, which the Angel in the* Revelation *poured upon the waters, and the voice that followed after may very well be ſpoken of them:* O Lord, which art and waſt, thou art righteous and holy, becauſe thou haſt given ſuch judgements, for they have ſhed out the bloud of

Apoc.6.9.

Apoc.16.

Saints

Saints and Prophets, and therefore haſt thou given them bloud to drink, for they have deſerved it. *The aforeſaid Martyrs gave forth godly Sayings, Divine Precepts for the Poſterity, they ſealed their Doctrine with their own bloud, they ſpared not their lives unto the death: they are gone before, they ſhewed us the way to follow after: theſe (good Chriſtian Reader) with other things are to be ſeen throughout theſe Hiſtories. The Chapters in the Greek were in many places very ſmall; if I ſhould have followed the Greek diviſion, then had I left much waſte paper: I have ſometimes joyned two or three together, ſome other times taken them as they lay, yet where I altered the diviſion, I noted in the margin the number of the Greek Chapters. There is no Reign of any Emperor, no Story almoſt worthy the noting, but thou haſt in the margin the year of the Lord for the better underſtanding thereof. Whatſoever I found in the Greek, were it good or bad, that have I faithfully, without any partiality at all, laid down in* Engliſh. *Wherefore if ought be well done, give the praiſe unto God. Let the pains be mine, and the profit the Readers.*

PSAL. CXV.

Non nobis Domine, non nobis, ſed nomini tuo da gloriam.

THE

THE LIFE of *EUSEBIUS PAMPHILUS*, OUT OF Saint *HIEROME*.

Eusebius Bishop of *Cæsarea* in *Palæstina*, one that was very studious in holy Scripture, and a diligent searcher together with *Pamphilus* Martyr of the divine Library, wrote infinite Volumes, and amongst others these which follow: Of Evangelical Preparation, fifteen Books, as Preparatives for such as were to learn the Doctrine of the Gospel. Of Evangelical demonstration, twenty Books; where he proveth and confirmeth the Doctrine of the New Testament, with a confutation of the Adversary. Of Divine Apparition, five Books. Of the Ecclesiastical History, ten Books. Of Chronical Canons, a general Recital, with an Epitome thereof. Of the Disagreeing of the Evangelists. Ten Books upon the Prophet *Esay*. Against *Porphyrius* who wrote then in *Sicilia* (as some doe think) thirty Books, whereof onely twenty came to my hands. One Book of *Topicks*. An Apology or Defence of *Origen*, in six Books. The Life of *Pamphilus*, in three Books. Of Martyrs, certain other Books. Upon the 150 *Psalmes* very learned Commentaries, with sundry other Works. He flourished chiefly under the Emperor *Constantinus Magnus*, and *Constantius* his Son, and for his familiarity with *Pamphilus* Martyr, he was called *Eusebius Pamphilus*. So far *Hierome*.

Besides the works within named, *Eusebius* wrote four books of the life of *Constantine*, against *Hierocles* eight books: against fatal destiny, one book: all which I have seen. Moreover *Socrat.* l. 2. Eccles. Hist. c. 16, 17. saith, he wrote three books against *Marcellus*, and there he alledgeth some piece thereof.

THE FIRST BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

The Proeme of Eusebius *to his History.*

THE successions of the holy *Apostles* together with the times from our Saviour unto us hitherto continued, and those things which are said to be done according unto the Ecclesiastical History, what they are, how great, and who decently have governed the Church, specially in the most famous Provinces : also who in all ages have set forth the heavenly doctrine, either by preaching or writing : and again, what men, how many, and when through desire of novelty and error, falling into extremities, have published themselves authors of knowledg, falsly so called, and cruelly rent asunder as ravening wolves the flock of *Christ* : moreover, what evils forthwith have fallen upon the whole Nation of the *Jewes*, because of their conspiracy against our Saviour : and again, by what and how many meanes, and in what times the Word hath been of the *Gentiles* impugned, and what singular men in all times have passed through bitter conflicts for his names sake, even by shedding of their blood, and suffering of torments: and besides all this, the martyrdomes done in our time; together with the mercifull and comfortable aide of our Saviour towards every one lovingly exhibited. I determining to publish the same in writing, will not take my entrance from any other place, than from the first dispensiation of our Saviour and Lord *Jesus Christ*. But truly the circumstance it self, even in the beginning, craveth pardon, being greater than our strength can sustain. I confess indeed, that which we promise, to be absolute, and that which we profess to omit nothing, to be a thing incomprehensible : for we first taking this argument in hand, endeavouring to tread a solitary and untroden way; praying that God may be our guide, and the power of our Lord and Saviour our present helper and aider : yet can we no where find as much as the bare steps of such as have passed the same path before us, having only small shews and tokens wherewith divers here and there in their severall times have left unto us particular declarations as it were certain sparkles, whilest that they lifting their voices from farre and from above, from whence crying as out of a certain watch-tower, to direct us what way we ought to go, and how without error and danger to order our talk. Whatsoever things therefore we think profitable for this present argument, chusing those things which of them are here and there mentioned, and as it were culling and gathering the commodious and fit sentences of such as have written of old, as flowers out of medowes bedecked with reason, we will endeavour in shewing the way of History to compact the same as it were into one body; being also desirous to preserve from oblivion the successions, although not of all, yet of the most famous *Apostles* of our Saviour, according unto the Churches most notable and memorable. I suppose verily, that I have taken in hand an argument very necessary, because I have not found any Ecclesiastical Writer which unto this day hath in this behalf employed any diligence. I hope also it will be a very profitable work for the studious, who intend to know the utility of this History. And of these things heretofore, when that I compiled certain Chronical Canons, I wrote an Epitome, but the more ample declaration thereof, I thought good to reserve untill this present. And the beginning (as I said) will I take from the dispensation and divinity of our Saviour *Christ*, higher and deeper to be considered, than that which concerns his humanity. For it is requisite for him that committeth to writing an Ecclesiastical History, thence to begin, even from the chief dispensation of *Christ*, diviner than it seemeth to many, insomuch that of him we are termed *Christians*.

The argument of this Ecclesiastical History.

Where *Eusebius* beginneth his History.

The difficulty thereof.

The necessity.

The utility.

Chap. I.

A ſummary recital of things concerning the divinity and humanity of our Lord and Saviour Jeſus Chriſt.

BEcauſe therefore the manner of the conſideration of *Chriſt* is twofold, the one conſiſting as a head on the body, by the which he is underſtood to be God; the other rightly compared to the feet, by which he hath put on man like unto us, ſubject to paſſions for our ſalvations-ſake: we ſhall make a right rehearſall of thoſe things which follow, if we begin the declaration of the whole Hiſtory from theſe two heads, which are the principall and moſt proper pillars of this doctrine. In the mean ſpace the ancientry and dignity of *Chriſtian* antiquity ſhall be declared, againſt them which ſuppoſe this Religion new, ſtrange, of late, and never heard of before: but to declare the generation, dignity, eſſence, and nature of *Chriſt*, no ſpeech can ſufficiently ſerve, ſithens that the Holy Ghoſt in the Prophets hath
Iſai. 53. Mat. 11. 27. teſtified: *His generation who ſhall be able to declare? For the Father no man hath known but the Son, neither at any time hath any known the Son but the Father alone which begat him.* This light going before the world and all worlds, the intellectuall and eſſentiall wiſedom, and the living Word of God being in the beginning with the Father, who but the Father alone hath rightly known? which is before every creature and workmanſhip, both of viſible and in-
Iſai. 9. viſible things, the firſt and onely Sonne of God, chief Captain of the celeſtiall rationall and immortall hoaſt, *the Angel of the great counſel*, and executor of the ſecret will of the Father, maker and worker of all things together with the Father, which after the Father is cauſe and author of all things, the true and only begotten Son of God, Lord, God and King of all things which are created, receiving dominion and rule of the Father by the ſame divinity, power and glory. For according to the myſticall theologie of the Scri-
John 1. ptures concerning him: *In the beginning was the Word, and the Word was with God, and God was the Word. The ſame was in the beginning with God. All things were made by it, and without it nothing was made that was made.* The ſame doth *Moſes*, the moſt ancient of all the Prophets teſtifie: for deſcribing by inſpiration of the holy ſpirit the ſubſtance and diſpoſition of the univerſall world, he ſheweth the framer and workman of all things, to wit, God to have granted to *Chriſt* himſelf and none other, that is, his divine and only begotten Word, the framing of thoſe inferiour things. For unto him, conferring about the creation of man,
Gen. 1. *God ſaid*, (ſaith he) *let us make man after our own image and likeneſs.* And with this ſaying a-
Pſal. 32. greeth another Propher, thus ſpeaking of God in hymnes, and ſaying: *He ſpake, and they were made: he commanded, and they were created.* By which words he bringeth in the Father a maker, commanding as univerſall Captain with his Kingly beck: but the Word of God next to him (not another from that which is preached amongſt us) obſerving in all things his Fathers ordinances. As many therefore from the firſt original of mankind as appeared juſt, godly, virtuous, and honeſt livers, either about the time of *Moſes* that great worſhipper of the great God, or before him, as *Abraham* and his ſons, or as many in the times following as were accounted juſt, and the Prophets alſo which conceived of God with the cleanſed eyes of the mind, have known him, and have worſhipped him as the Son of God with convenient and due honour: but he not degenerating from his Fathers holineſs, is appointed a teacher of his Fathers knowledg unto all men.

Chap. II.

That the Son of God appeared to the Fathers in the Old Teſtament, and was preſent with the eternal Father at the creation of the world, he proved by the teſtimonies of the holy Scriptures: and ſheweth his divinity as well by his apparitions, as by creating of the world.

THe Lord God therefore appeared as a common man unto *Abraham* as he ſate in the oke-grove of *Mamre*. But he forthwith falling down upon his face (although with the outward eye he beheld but man) worſhipped him as God, and made ſupplication unto him as Lord. With the ſame words he confeſſeth that he knew him, when he ſaid: *O Lord,*
Gen. 18. *which judgeſt the whole earth, wilt not thou judg rightly?* For if no reaſon permit the unbegotten and immutable eſſence of the Almighty to transform himſelf into the likeneſs of man, neither

neither again the imagination of any begotten suffer to seduce the sights of them that see, neither the Scripture to fain such things falsly: the Lord and God which judgeth the whole earth, and executeth judgment, being seen in the shape of man, what other should be praised (if it be lawfull for me to mention the author of all things) then his only pre-existent word? of whom it is said in the *Psalms*: *He sent forth his Word and healed them, and delivered them out of all their distress.* The same Word next after the Father *Moses* plainly setteth forth, saying: *The Lord rained brimstone and fire from the Lord out of heaven upon Sodom and Gomorrah.* The same doth the sacred Scripture call God, appearing again unto *Jacob* into the figure of man, and saying unto *Jacob*: *Thy name shall be no more Jacob, but Israel shall be thy name, because thou hast wrastled and prevailed with God.* At what time *Jacob* termed that place *the vision of God*: saying, *I have seen God face to face, and my life is preserved.* Neither is it lawfull once to surmise, that the apparitions of God in the Scriptures may be attributed to the inferiour Angels and Ministers of God; for neither doth the Scripture, if at any time any of them appeared unto men, conceal the same, calling them neither God nor Lord, but Angels or messengers, which may easily be tryed by innumerable testimonies. The same also doth *Jesus* the successor of *Moses* call grand Captain of the great power of the Lord, being as Prince of all supernaturall powers, and of celestiall Angels and Archangels, and the famous power and wisedom of the Father, to whom * secondarily all things concerning rule and raign are committed, whenas he beheld him in no other form or figure than of man: for thus it was written, *And it happened when Joshua was in Jericho, he lifted up his eyes, and behold a man standing over against him, having a naked sword in his hand: and Joshua coming unto him, said, Art thou on our side, or on our adversaries? And he said unto him: I am chief Captain of the hoast of the Lord, and now am come hither. And Joshua fell on his face to the earth, and said unto him: Lord what commandest thou thy servant? And the Captain of the Lords hoast said unto Joshua: Loose thy shooe from off thy foot, for the place where thou standest is an holy place, and the ground is holy.* By these words thou mayest perceive the very self same, not to differ from him which talked with *Moses*, for there also the Scripture useth the same words: *When the Lord saw that he came for to see, God called to him out of the middest of the bush, and said, Moses, Moses. And he answered, What is it? And he said, come not hither, put thy shooes off thy feet, for the place where thou standest is holy ground. And he said unto him: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.* And that it is a certain essence living and subsisting with the Father, and the God of all things before the foundations of the world were laid, ministring unto him at the creation of all creatures, termed the Word, and the wisedom of God; beside these demonstrations, wisedom her self, in her proper person by *Salomon* plainly and pithily speaking, is to be heard: *I* (saith *Wisedom*) *have fixed a tabernable. Counsell, knowledg and understanding, I have by calling allured unto me. Through me Kings do raign, and Potentates put in practice just Laws. Through me mighty men and Princes are made much of. Through me Princes bear rule on earth.* To this she addeth: *The Lord himself fashioned me the beginning of his wayes, for the accomplishing of his works. I have been ordained before the foundations of the world were laid, and from the beginning or ever the earth was made, before the well-springs flowed out, before the foundations of the mountains were firmly set, and before all hills begat he me. When he spread and prepared the heavens, I was present: and when he bound in due order the depth under heaven, I was by. I was she wherewith he daily delighted; rejoycing continually when he rejoyced at the perfect finishing of the world.* That he was before all things, and to whom (though not to all men) the heavenly word was declared, it followeth that in few words we intreat.

Pſal. 106. Gen. 19.

Gen. 32.

Gen. 32. He preventeth the objection, to wit, were they not Angels which appeared unto men?

* Secondarily not in dignity, but in person and order.

Joſh. 5.

Exod. 3.

Prov. 8.

CHAP. III.

Why before the incarnation the Word was not preached and publiſhed among all people, and known of all, as after the incarnation?

FOr what cauſe therefore the Word was not preached of old, unto all men, and unto all nations, as it is now, thus it ſhall evidently appear. That old and ancient age of man could not attain unto this moſt wiſe and abſolute doctrine of Chriſt. For the firſt man being careleſs of the commandment of God, fell immediately from this happy eſtate in this

mortall and fraile life, and changed thoſe heavenly delights and pleaſures of old for this curſed earth. And conſequently his poſterity, when they had repleniſhed the whole world, and appeared farre worſe (one or two excepted,) embraced certain ſavage and brutiſh manners with this ſorrowfull life, and regarded neither City, Common-weal, Arts nor Sciences, and retained amongſt them not ſo much as the name, either of Lawes or judgements; and to be ſhort, neither of Virtue nor Philoſophie: but living ſavagely in wildernesſes, they ſpent their time in feeding of cattel, corrupting the reaſonable underſtanding agreeable with nature, and the reaſonable ſeeds of mans mind, with their wilfull malice, yielding themſelves wholly to all abominations: ſo that in the end, they infected each other, and ſlew each other, and ſometimes they devoured mans fleſh. They preſumed alſo to wage battel with God, like Giants, determining and managing in their mind to wall heaven and earth in one: and being moved through the madneſs of their mind, they went about to conquer God the governour of all things, whereby they incenſed him againſt themſelves, in this manner: God the overſeer and ruler of all things, came upon them with flouds and fiery flames, as if they had been a certain wild thicket, over-ſpreading the whole earth: alſo with famine and continuall plagues, with battel and thunderbolts from above, he cut them off, and ſubdued that wicked and moſt outragious malady of their ſouls, by reſtraining them with more ſharp puniſhments and impriſonments. When this malice was now come to the height, and had ſpread it ſelf over all, overſhaddowing and darkning the mindes of mortall men, as it were a certain ſoaking ſlumber of drunkenneſs, that firſt-begotten Wiſedom of God, and the ſame Word that was in the beginning with God, by his ſuperabundant loving kindneſs, appeared unto the inhabiters on earth, ſometimes by viſion of Angels, ſometimes by himſelf, as the helping power of God, unto ſome one or other of the ancient Worſhippers of God, in no other form or figure than of man, for otherwiſe their capacity could not have compriſed the ſame. After that now by them the ſeed of piety was ſown and ſcattered amids the multitude of men, and the whole Nations which from the *Hebrews* lineally deſcended, had now purpoſed to prefer godlineſs upon earth: he delivered unto them of old by his ſervant *Moſes*, after ſtrait inſtitutions, certain figures and formes of a myſticall Sabbath and Circumciſion, and entrances unto other ſpirituall contemplations, but not the perfect and plain myſteries thereof. Whenas the Law was publiſhed and ſet forth as a ſweet ſound unto all men, then many of the *Gentiles* through the calme wiſedom of the Law-makers and Philoſophers, changed their rude and brutiſh ſavageneſs into meek and mild natures, ſo that thereby there enſued amongſt them perfect peace, familiarity and friendſhip. Then again to all men, and to the *Gentiles* throughout all the world, as it were now in this behalf holpen and fitted to receive the knowledge of his Father, the ſame Schoolmaſter of virtue, his Fathers Miniſter in all goodneſs, the divine and celeſtiall Word of God, by man, with corporall ſubſtance, not different from ours, ſhewed himſelf about the beginning of the *Romane* Empire, wrought and ſuffered ſuch things as were conſonant with holy Scriptures, which foreſhewed there ſhould be born ſuch a one as ſhould be both God and man, a mighty worker of miracles, an inſtructer of the *Gentiles* in his fathers piety, and that his wonderfull birth ſhould be declared, his new doctrine, his wonderfull works, beſides this the manner of his death, his reſurrection from the dead, and above all, his divine reſtitution into the heavens. The Prophet *Daniel* beholding his Kingdome in the ſpirit, to be in the latter age of the world though ſomewhere divinely, yet here more after the manner of man, deſcribeth the viſion of God: *I beheld* (ſaith he) *until the thrones were placed, and the ancient of dayes ſate thereon, his gurments were as the white ſnow, the hairs of his head as pure wooll, his throne a flame of fire, his chariots burning fire, a fiery ſtream ſlided before his face, a thouſand thouſand miniſtred unto him, the judgement was ſet, and the Books were opened,* &c. Again, *And again, after this, I beheld,* (ſaith he) *and behold one coming in the clouds like the Son of man, and he came unto the antient of dayes, and he was brought before him, and to him was given principality, and honour, and rule; and all people, tribes, and tongues ſhall ſerve him, his power is an everlaſting power which ſhall not paſs, his kingdom ſhall never be deſtroyed.* Theſe things truly may be referred, to none other than to our Saviour, God that was the Word, being in the beginning with the Father, and named the Son of man by reaſon of his incarnation in the latter times. And becauſe we have in our Commentaries compiled prophetical

Gen. 11.

The Kingdom of Chriſt. Dan. 7.

phetical Expositions touching our Lord Jesus Christ, and therein have shewed evidently those things which concern him, at this present we will be content with the premisses.

CHAP. IV.

That Jesus and the very name of Christ from the beginning was both known and honoured among the divine Prophets: that Christ was both a King, an High-Priest, and a Prophet.

THat the name both of *Jesus* and also of *Christ* among the holy Prophets of old was honoured, it is now time to declare. *Moses* first of all knowing the name of *Christ* to be of great reverence and glorious, delivering types of heavenly things, and pledges, and mysticall formes, according unto the commandement prescribed, saying unto him, *See thou do all things after the fashion that was shewed thee in the mount*: naming man (as he lawfully might) an High-Priest of God, called the same Christ; and to his dignity of High-Priesthood, although by a certain prerogative excelling all others among men, yet because of honour and glory he put to the name of *Christ*. So then he deemed *Christ* to be a certain divine thing. The same *Moses* also, when (being inspired by the Holy Ghost) he had well foreseen the name of *Jesu*, judged the same worthy of singular prerogative: for this name of *Jesu* was not manifest among men, afore it was known by *Moses*. And this name he gave to him first, and to him alone, whom he knew very well by type and figurative sign to receive the universal principality after his death. His successor therefore before that time not called *Jesu*, but otherwise, to wit, * *Ause*, the which name his Parents had given him: he was called *Jesu*, thereby attributing to that name singular honour far passing all princely sceptres, because that the same *Jesus Nave* was to bear the figure of our Saviour, and also alone after *Moses* to accomplish the figurative service committed unto him, and thought worthy to begin the true and most sincere worship. *Moses* to two men after him surpassing all people in virtue and honour, attributed for great honour the name of our Saviour *Jesus Christ*, to the one as High-Priest, to the other as principal ruler after him. After this the Prophets plainly have propheſied, and namely of Christ, and of the peevish practice of the Jewish people against him, and of the calling of the *Gentiles* by him. * *Jeremy* said thus: *The Spirit before our face, Christ our Lord is taken in their nets, of whom we spake before, Under the shadow of his wings we shall be preserved alive among the heathen. David* also being amazed because of his name, expostulateth the matter thus: *Why* (saith he) *have the Gentiles raged, and the people imagined vain things? The Kings of the earth stood forth, and the Princes assembled together against the Lord and against his Christ.* To these he addeth in the person of Christ, saying: *The Lord said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the ends of the earth for thy possession.* * The name of *Christ* therefore among the *Hebrews* hath not only honoured those that were adorned with the High-Priesthood, annointed with figurative oyle prepared for that purpose; but also Princes, whom the Prophets by the precept of God, have annointed and made figurative *Christs*: because they figuratively resembled the divine Word of God, and the regall and princely power of the onely and true Christ governing all things. And moreover we have learned, certain of the Prophets typically by their annointing to have been termed *Christs*. All they had a relation unto the true Christ, the divine and heavenly Word, the only High-Priest of all, the King of all creatures, and the chief Prophet of the Father over all other Prophets. The proof hereof is plain: for none ever of all them that typically were annointed, were they Princes, or Priests, or Prophets, have purchased unto themselves such divine power and virtue as our Saviour and Lord Jesus Christ alone hath shewed. None of them how famous soever they were found among their own, throughout many ages, by reason of their dignity and honour, have bestowed this benefit upon their subjects, that by their imaginative appellation of Christ, they should by name be consecrated Christians indeed. Neither hath the honour of adoration been exhibited by their subjects unto any of them: neither after their death hath there been any such affection, that for their sakes any prepared themselves to dye for the maintenance of their honour: neither hath there been any tumult among the *Gentiles* throughout the world for any of them: the power of the shadow was not of such efficacy in them, as the presence of the verity by our Saviour declared, which resembled neither the form nor figure of any: neither lineally descended according unto the flesh from the Priests: neither was exalted by the might of men into his Kingdome:

Exod. 25.

* τὸ Ἀυσῆ in this place I suppose to be corrupted: commonly in the Greek it is read Ναυῆ: the *Hebrews* call him *Jehoschua ben Nun*, that is, the son of *Nun*. Num. 11. & 14. Deut. 1. Joshuah 24.

* The testimonies of the Prophets touching Christ.
Lam. 4.
Psal. 2.
Psal. 2.

*Kings, Priests and Prophets among the *Hebrews* because of their annointing were called Christs.

The types and shadowes of Christ, being Priest, King, and Prophet.

neither prophecied after the manner of the ancient Prophets : neither obtained any prehe-minence or prerogative among the *Jews* : yet for all this Chriſt being by the divine ſpirit adorned with all theſe dignities, though not in types, yet in truth it ſelf, and enjoying all the gifts of thoſe men (whereof mention is made) he hath been more publiſhed and preached, and hath poured on us the perfect ornature of his moſt reverend and holy name, not leaving henceforth unto types and ſhadowes ſuch as ſerve him, but unto the naked truth, the heavenly life, and undoubted doctrine of verity. His annointing was not corporal, but ſpiritual, by participation of the unbegotten Deity of the Father, the which thing *Eſay* declareth, whenas in the perſon of Chriſt he breaketh out into theſe words : *The ſpirit of the Lord is upon me, wherefore he annointed me to preach glad tidings unto the poor, he ſent me to cure the contrite in heart, to preach deliverance unto the captives, and ſight unto the blind.* Not *Eſay* alone, but *David* alſo touching the perſon of *Chriſt* lifteth up his voice, and ſaith : *Thy throne (O God) laſteth for aye, the ſcepter of thy Kingdome is a right ſcepter, thou haſt loved righteouſneſs and hated iniquity, wherefore God, even thy God hath annointed thee with the oyle of gladneſs above thy fellowes.* Of the which the firſt verſe termeth *Chriſt* God, the ſecond honoureth him with regal ſcepter : thence conſequently paſſing unto the reſt, he ſheweth *Chriſt* to be annointed not with oyle of corporal ſubſtance, but of divine, that is, of gladneſs, whereby he ſignifieth his prerogative and ſurpaſſing excellency and difference, ſevering him from them which with corporall and typicall oyle had been annointed. And in another place, *David* declaring his dignity ſaith, *The Lord ſaid unto my Lord, ſit thou at my right hand, untill I make thine enemies thy foot-ſtool.* And, *Out of my womb, before the day-ſtar have I begotten thee. The Lord ſware, neither will it repent him, thou art a Prieſt for ever, after the order of Melchiſedech.* This *Melchiſedech* in the ſacred Scriptures, is ſaid to be *the Prieſt of the moſt high God,* ſo Conſecrated and Ordained neither by any oyle prepared of man for that purpoſe, neither by ſucceſſion of kindred attaining unto the Prieſthood, as the manner was among the *Hebrews.* Wherefore our Saviour according unto that order, not of them which received ſigns and ſhadows ; is publiſhed by an oath, *Chriſt* and *Jeſus.* So that the Hiſtory delivereth him unto us, neither corporally annointed among the *Jews,* nor born of the Prieſtly tribe, but of God himſelf before the day-ſtar, that is, being in eſſence before the conſtitution of all worldly creatures, immortall, poſſeſſing a Prieſthood that never periſheth by reaſon of age, but laſteth world without end. Yet this is a great and an apparent argument of his incorporeal and divine power, that alone of all men that ever were, and now are, among all the wights in the world, *Chriſt* is preached, confeſſed, teſtified, and every where among the *Grecians* and *Barbarians,* mentioned by this name, and hitherto among all his followers honoured as King, had in admiration above a Prophet, glorified as the true and only High-Prieſt of God, ſurpaſſing all creatures, as the Word of God, conſiſting in eſſence before all worlds, receiving honour and worſhip of the Father, and honoured as God himſelf, and which of all other is moſt to be marvelled at, that we which are dedicated unto him, honour him not with our tongue only, and garrulous talk of whiſpering words, but with the whole affection of the mind, ſo that willingly we prefer before our lives, the teſtimony of his truth.

Eſay 61.

Pſal. 44.

Pſal. 110.

Gen. 14.

Heb. 4. 7.

The office of Chriſt proved by the conſent and ſervice of the faithfull Saints.

Chap. V.

That the Chriſtian Religion is neither new nor ſtrange.

In the Greek both theſe Chapters were one.

THeſe things therefore have been neceſſarily placed by me in the beginning of this Hiſtory, leſt that any ſhould ſurmiſe our Saviour and Lord Jeſus Chriſt to be a new upſtart by reaſon of the time of his being in the fleſh. Now again leſt any ſhould deem his doctrine new-found and ſtrange, delivered by one ſo thought of, and nothing differing from other mens doctrines ; let us in few words debate hereof. It is moſt certain, whenas the coming of our Saviour Chriſt was now freſh in the minds of all men, that a new Nation neither ſmall, nor weak, neither ſuch as was converſant and ſituate in corners of fountains and well-ſprings, but of all other moſt populous and moſt religious, ſecure as touching danger, and of invincible mind, aided continually by the divine power of God, at certain ſecret ſeaſons ſuddenly appeared, the ſame I ſay being beautified among all men by the title and name of Chriſt : the which one of the Prophets foreſeeing to come to paſs, with the ſingle eye of the divine Spirit, being aſtoniſhed ſpake thus : *Who hath heard ſuch things ? or who hath ſpoken after this manner ? hath the earth travelling brought forth in one day ? hath any nation*

The Chriſtian Nation.

Eſay 66.

nation sprung up suddenly and at one time? In another place also he hath signified the same to come to pass, where he saith: *They that serve me shall be called after a new name, which shall be blessed on earth.* Although presently we plainly appear to be upstarts, and this name of *Christians* of late to have been notified unto all nations: yet that the life and conversation of *Christians* is neither new found, neither the invention of our own brain, but from the ancient Creation of mankind, and as I may say, rectified by the naturall cogitations and wisedom of the ancient godly men, we will thus by godly examples make manifest unto the world. The Nation of the *Hebrews* is no new Nation, but famous among all people for their antiquity, and known of all. They have Books and Monuments in writing containing ancient men. Though their Nation were rare, and in number few, yet they excelled in piety and righteousnes, and all kind of virtues, some notable and excellent before the flood, and after the flood others, as the sonnes and nephews of *Noah*, as *Atar* and *Abraham*, in whom the children of the *Hebrews* do glory as their chief guide and Fore-father. If any affirme these famous men set forth by the testimony of righteousnes, though not in name, yet in deed to have been Christians, he shall not erre therein: * for he that will express the name of a Christian, must be such a man as excelleth through the knowledge of Christ and his doctrine, in modesty and righteousnes of mind, in continencie of life, in virtuous fortitude, and in confession of sincere piety towards the one and the onely universall God. They of old had no les care of this than we: neither cared they for the corporall circumcision, no more do we, neither for the observation of Sabbaths, no more do we, neither from the abstinence from certain meats, and the distinction of other things which *Moses* first of all instituted and delivered in signes and figures to be observed; no more do Christians the same now: but they perceived plainly, the very *Christ* of God to have appeared to *Abraham*, to have answered *Isaac*, and reasoned with *Israel*, that he communed with *Moses*, and afterwards with the Prophets, as we have shewed before. Whereby thou maist find, the godly of old to have taken unto themselves the sirname of *Christ*: according unto that saying, *See that ye touch not my * Christs, neither deal perversly with my Prophets.* It is manifest that the same service of God, invented by the godly of old, about the time of *Abraham*, and published of late unto all the *Gentiles*, by the preaching of the doctrine of *Christ*, is the first, the eldest, and the ancientest of all. But if they object that *Abraham* a long time after received the commandment of Circumcision, yet afore the receipt thereof, by the testimony of his faith, he was accounted righteous, the Scripture declaring thus of him: *Abraham believed God, and it was imputed unto him for righteousnes*, and being the same before circumsion heard the voice of God, which also appeared unto him. The same *Christ* then, the Word of God, promised unto the posterity following, that they should be justified after the manner of *Abrahams* justification, saying: *And all the tribes of the earth shall be blessed in thee.* Again, *Thou shalt be a great and a populous nation, and all the nations on the earth shall be blessed in thee.* This is manifest, insomuch that it is fulfilled in us: for he through faith in the Word of God, and *Christ* which appeared unto him, was justified, whenas he forsook the superstition of his native countrey, and the error of his former life, and confessed the only God of all, and worshipped him with virtuous works, and not with the Mosaicall ceremonies of the Law which afterwards ensued. Unto him in this case it was said: *In thee shall all the tribes and all the nations of the earth be blessed.* The same manner of sanctimony was made evident by *Abraham* in works, far excelling the words usually exercised among *Christians* alone throughout the world. What then hindreth, but that we may confess the sole and the same converfation of life, the same manner of service to be common unto us (after the time of *Christ*) with them which have sincerely served God of old; so that we shew the same to be neither new nor strange, but (if it be lawfull to testifie the truth) the ancientest, the only, and the right restauration of piety delivered unto us by the doctrine of *Christ*. Of these things thus far.

Esay 62.

The life of Christians very ancient.

The Fathers of the Old Testament were Christians.

I suppose this Altar to be *Terah*, mentioned in the 11 of *Genesis*.

* The definition of a Christian.

Psal. 104.

* Christs, that is, annointed.

Gen. 15. Rom. 4.

Gen. 12. Gen. 22.

Gen. 22.

CHAP. VI.

Of the time of our Saviours coming into the world.

NOw that we have conveniently propounded hitherto by way of Preface this our Ecclesiastical History, it remaineth that we begin after a compendious sort from the coming of our Saviour Christ in the flesh. And that this may take effect, we pray God the

Chap. 5. after the Greek.

the Father of the word and the revealed Jeſus Chriſt our Lord and Saviour, the heavenly Word of God, to be our helper and labourer with us in the ſetting forth of the true declaration thereof. It was the two and fortieth year after the reign of *Auguſtus* the Emperor, and the eight and twentieth year after the ſubduing of *Ægypt*, and the death of *Antonius* and *Cleopatra*, when laſt of all the *Ptolomees* in *Ægypt* ceaſed to bear rule, when our Saviour and Lord Jeſus Chriſt, at the time of the firſt taxing (*Cyrenius* then Preſident of *Syria*) was born in *Bethlehem* a City of *Judea*, according unto the propheſies in that behalf premiſed. The time of which taxing under *Cyrenius*, *Flavius Joſephus* an ancient Hiſtoriographer among the *Hebrews* maketh mention of, adding thereunto another Hiſtory of the hereſie of the *Galileans*, which ſprang up about the ſame time, whereof amongſt us alſo *Luke* in the *Acts of the Apoſtles* mentioneth, writing thus: *After this man ſtarted up one* Judas *of* Galile *in the dayes of tribute, and drew away many of the people after him, he alſo himſelf periſhed, and as many as obeyed him were ſcattered abroad.* The ſame doth *Joſephus* (before mentioned) in his 18. Book of *Antiquities* confirm thus, word by word: Cyrenius (*of the number of Conſuls which enjoyed other principalities, and by the conſent of all men ſo prevailed, that he was thought worthy of the Conſulſhip, and counted great by reaſon of other dignities*) *came with a few into* Syria, *ſent for this purpoſe by* Cæſar, *that he ſhould have there the juriſdiction of the* Gentiles, *and be Cenſor of their ſubſtance.* And a little after: *Judas* (ſaith he) *Gaulanites, a man of the City* Gamala, *having taken unto him one* Sadochus *a Phariſee, became a rebel, and affirmed together with this Phariſee, that the taxing of this tribute inferred nothing but manifeſt ſervitude, and exhorted the* Gentiles *to ſet their helping hand to the maintenance of their liberty.* And in his ſecond Book of the wars of the *Jews*, he writeth thus of him: *About that time a certain* Galilean, *by name* Judas, *ſeduced the people of that region, miſliking with this, to wit, that they ſuſtained the paiment of tribute unto the* Roman *Empire, and under God that they ſuffered mortal men to bear rule over them.* So far *Joſephus*.

Jeſus Chriſt was born the 3970 year of the world, in the third year of the 134 *Olympiad*, the 42 year of *Auguſtus*, the 34 of *Herod*. Luke 2. *Joſephus*. Acts 5. Joſeph. *Antiq.* lib. 18. cap. 1.

Joſeph. *lib.* 2. Judaic. *bel.* c. 7. calleth this *Galilean Simon* and not *Judas* as *Euſebius* doth.

Chap. VII.

That according unto the preſcript times foreſhewed by the Prophets, the Princes of the Jews *which unto that time by ſucceſſion held the principality, ſurceaſed, and that* Herod *the firſt of the aliens became their King.*

Chap. 6. after the Greek.

WHen *Herod* the firſt of them which unto *Iſrael* are counted ſtrangers, received rule over the Jewiſh Nation, the prophecy written by *Moſes* in that behalf was fulfilled, which ſaid: There ſhall not want a Prince in *Juda*, neither a leader fail of his loynes, untill he come for whom it was kept and reſerved, whom he pronounced to be the expectation of the *Gentiles*. Then were not thoſe things come to an end which concerned this prophecy, at what time it was lawfull for this Nation to be governed by their own Princes which laſted by line of ſucceſſion, even from *Moſes* unto the raign of *Auguſtus* the Emperor, under whom *Herod* the forreiner became Ruler over the *Jewes*, being granted unto him by the *Romanes*, who as *Joſephus* writeth, was by father an *Idumæan*, by mother an *Arabian*; and as *Aphricanus*, one not of the vulgar ſort of Hiſtoriographers writeth, by report of them which diligently have read his work, the ſon of *Antipater*, and the ſame to be the father of one *Herod Aſcalonites*, one of them which miniſtred in the Temple of *Apollo*. This *Antipater* being a child was taken by *Idumæan* thieves, among whom he remained, becauſe his father being poor was not able to redeem him, and being bred and brought up in their manners, he became very familiar with *Hyrcanus* the High-Prieſt of the *Jews*. This *Antipater* had then a ſon called *Herod*, which raigned in the time of our Saviour. The principality of the *Jews* being at this ſtay, then was the expectation of the *Gentiles* preſent, according unto the rule of prophecy, whenas their Princes by ſucceſſion from *Moſes*, ceaſed to bear rule and to raign over the people. Before they were taken captives, and led into *Babylon*, their Kings raigned, beginning from *Saul* who was the firſt, and from *David* which followed. Before their Kings, Princes bare rule, whom they called Judges, beginning the government after *Moſes* and his ſucceſſor * *Jeſus*. After their return from *Babylon*, there wanted not thoſe which governed the people, wherein the beſt ruled, and thoſe few in number. Prieſts had the preheminence, untill that *Pompey* the *Romane* Captain had by main force beſieged and ranſacked *Jeruſalem*, polluted the holy places, by entring into the Sanctuaries of the Temple, and ſending him which had continued the ſucceſſion of Kings from his Progenitors unto that time (*Ariſtobulus* by name) Prince and Prieſt,

Chriſt was born whenas the Scepter was taken from *Juda*, was held of *Herod* the *Idumæan*. Gen. 49. *Herod Antipater* the Father of *Herod Aſcalonites*.

Judges.

Kings.

* Jeſus otherwiſe called Joſua, Prieſts.

Pompey.

Ariſtobulus.

Priest, Captive, together with his sons to *Rome*, committed the office of High-Priesthood unto his brother *Hyrcanus*, so that from that time forth the *Jewes* became tributaries unto the *Romanes*. Anon after that *Hyrcanus* (unto whom the succession of the High-Priesthood befell) was taken of the *Parthians*, *Herod* the first forreiner (as I said before) took of the *Romane* Senate, and the Emperor *Augustus* the government of the *Jewish* Nation, under whom when as the presence of Christ was apparent, the salvation of the *Gentiles* long looked for, took effect, and their calling consequently followed according unto the prophecy in that behalf premised: since which time the Princes and Rulers of *Juda* ceasing to bear rule, the state of the High-priesthood (which among them by order of succession, after the decease of the former befell unto the next of blood) was forthwith confounded. Hereof thou hast *Josephus* a witness worthy of credit, declaring how that *Herod*, after that he had received of the *Romanes* the rule over the *Jewes*, assigned them no more Priests which were of the Priestly race, but certain base and obscure personages; the like did his son *Archelaus*, and after him the *Romanes* bearing rule, did the same things against the Priestly order. The said *Josephus* declareth, how that *Herod* first shut up under his own seal the holy robe of the High-Priest, not permitting the High-Priests to retain it in their proper custody. So after him *Archelaus*, and after *Archelaus* the *Romanes* did the like. To this end are these things spoken of by us, that we may shew what effect (touching the prophecy of the coming of our Saviour *Christ Jesu*) ensued. But most plainly of all other, the prophecy of *Daniel* describing the number of certain weeks, by name unto *Christ* the ruler (whereof we have in another place intreated) foretelleth, that after the end and term of those weeks, the *Jewish* annointing should be abolished. This is plainly proved to have been fulfilled at the coming of our Saviour *Jesus Christ* in the flesh. These things I suppose to have been necessarily observed of us, for the triall of the truth touching the times.

Hyrcanus.

Dan. 9.

Chap. VIII.

Chap. 7. after the Greek.

Of the disagreeing imagined to be among the Evangelists about the Genealogie of Christ.

Insomuch as *Matthew* and *Luke* committing the Gospel to writing, have diversly delivered unto us the Genealogie of *Christ*, and of divers are thought to disagree among themselves, so that almost every one of the faithfull, through their ignorance in the truth, endeavour to comment upon those places: let us rehearse a certain History which came to our hands concerning the premisses, the which *Aphricanus* (of whom we mentioned a little before) remembred in an Epistle to *Aristides*, writing of the Concordance of the Genealogie of *Christ*, set forth in the Gospels, making therewithall a report of the wrested and false opinions of others. The History after his order of discourse, he hath in these words delivered to the posterity. *The names of the kindred in* Israel *are numbred, either after the line of nature, or after the rule limited in the Law. After the line of nature, as by succession of the naturall seed; after the rule in the Law, as by his succession which gave seed unto his barren brother deceased.* * *For as yet the hope of the resurrection being not made manifest, they imitated the promise to come with mortal resurrection,* * *lest the name of the deceased with his death should be quite cut off. For, of them which came in by this kind of generation, some succeeded their fathers as natural children, some begotten by others, have after others been called; yet of both mention is made, as well of them which were begotten truly, as of them which were onely by name. Thus neither of the Gospels is found false, howsoever it doth number, be it according unto nature, or the custome of the Law. The kindred of* Solomon *and of* Nathan, *is so knit together, by receiving of the deceased without issue, but second marriages, by raising of seed, so that not without cause the same persons are posted over to divers fathers, whereof some were imagined, and some others were their fathers indeed, both the allegations being properly true, though in* Joseph *diversly, yet exactly by descent determined. And that which I go about to prove may plainly appeare, I will declare the orderly succession of this Genealogie, making a recitall from* David *by* Solomon. *The third from the end is* Matthan *found, which begat* Jacob *the Father of* Joseph, *but from* Nathan *the Sonne of* David *descending according unto the Gospel of* Luke, *the third from the end is* Melchi, *whose Sonne is* Heli, *the Father of* Joseph. *For* Joseph *is the Sonne of* Heli, *the Sonne of* Melchi. Joseph *being the proposed mark to shoot at, we must shew how either is termed his Father,*

Aphricanus *epist. ad* Aristidem. He lived in the time of *Origen.* Euseb. *l.* 6. *c.* 30

* Sons by nature, and Sons by the law.

* An argument of the resurrection.

Matth. 1.

Luke 3.

Father, deriving the pedigree of Jacob *from* Salomon, *of* Heli *from* Nathan. *And firſt how* Jacob *and* Heli *being two brethren, then their fathers,* Matthan *and* Melchi, *born of divers kindreds, may be proved Grandfathers to* Joſeph. Matthan *therefore and* Melchi, *marrying the ſame wife, begat brethren by the ſame mother, the Law not forbidding a widdow, either diſmiſſed from her huſband, or after the death of her huſband, to be coupled unto another man. Firſt therefore* Matthan *deſcending from* Solomon, *begat* Jacob *of* Eſtha, *for that is ſaid to be her name. After the death of* Matthan, Melchi *(which is ſaid to have deſcended from* Nathan) *being of the ſame Tribe, but of another race, having married this widdow to his wife, begat* Heli *his ſon. Thus do we find* Jacob *and* Heli *of a different race, but by the ſame mother to have been brethren. Of the which,* Jacob *taking to wife his ſiſter the wife of* Heli, *his brother being deceaſed without iſſue, begat on her the third, to wit,* Joſeph, *by nature and the order of generation unto himſelf, whereupon it is written,* Jacob *begat* Joſeph, *by the Law unto his brother* Heli *deceaſed, whoſe ſonne* Joſeph *was. For* Jacob *being his brother, raiſed ſeed unto him: wherefore neither that Genealogie which concerneth him is to be aboliſhed, the which* Matthew *the Evangeliſt reciting, ſaith,* Jacob *begat* Joſeph, *and* Luke *on the other ſide, which was the ſonne (ſaith he) as it was ſuppoſed (for he addeth this withall) of* Joſeph, *which was the ſonne of* Heli, *which was the ſonne of* Melchi. *And the word of begetting he overskippeth with ſilence unto the end, with ſuch a recitall of ſonnes, making relation unto* Adam *which was of God: neither is this hard to be proved, or to ſmall purpoſe propoſed. The kinſmen of Chriſt, according unto the fleſh, either making apparent, or ſimply inſtructing, yet altogether teaching that which is true, have delivered theſe things unto us, how that the* Idumæan *thieves invading the City* Aſcalon *in* Paleſtina, *took captive together with other ſpoiles out of the Temple of* Apollo *adjoyning unto the walls,* Antipater, *ſonne to one* Herod *that was Miniſter in that Temple. When the Prieſt was not able to pay ranſome for his ſon, this* Antipater *was brought up after the manner of the* Idumæans, *and became very familiar with* Hyrcanus *the High-Prieſt of the* Jewes. *And having been in Embaſſage with* Pompey *in* Hyrcanus *ſtead, he reſtored unto him the Kingdome which was taken from his brother* Ariſtobulus, *aſſigned himſelf Governor of* Paleſtina, *and proceeded forwards in felicity. When this* Antipater *was envyed for his great felicity, and was traiterouſly ſlain, there ſucceeded him his ſonne* Herod, *which at length of* Antonius *and* Auguſtus, *by Decree of the Senate received rule over the* Jewes, *whoſe ſonnes were* Herod, *and the other Tetrarchs.* Theſe things are common among the Greek Hiſtories. And whenas unto that time the Genealogies of the *Hebrews,* yea, of them alſo lineally deſcending of *Proſelytes,* as *Achior* the *Ammonite,* and *Ruth* the *Moabite,* likewiſe as many as eſcaped out of *Ægypt,* and mixt with the *Iſraelites,* were recorded among the ancient monuments: *Herod* (whom the Iſraelitical Genealogie availed nothing) being pricked in minde with the baſeneſs of his birth, burned their ancient recorded Genealogies, ſuppoſing thereby to derive himſelf of noble Parentage, if none other (holpen by publick Records) were able to prove their pedigrees from the Patriarchs, or Proſelytes, or ſuch as were ſtrangers born, and mingled of old among the *Iſraelites.* Very few ſtudious in this behalf, do glory that they have got unto themſelves proper pedegrees or remembrances of their names, or otherwiſe Records of them, for the retaining of their ancient ſtock in momory, which theſe men mentioned of before have attained unto, being called becauſe of their affinity and kindred with our Saviour after the name of the Lord, and travelling from the *Nazarites* and *Cochaba*, Caſtles of the *Jewes,* into other Regions, they expounded the aforeſaid Genealogie out of the Book of *Chronicles,* as farre forth as it extendeth. Howſoever then the caſe ſtand, either thus or otherwiſe, no man (in my judgement) can finde a plainer expoſition. Whoſoever therefore he be that ruleth himſelf aright, he will be carefull alſo of the ſelf-ſame with us, although yet he want proof to preferre a better and a truer expoſition. The Goſpel in all reſpects uttereth moſt true things. About the end of the ſame Epiſtle he hath theſe words: Matthan *deſcending of* Salomon *begat* Jacob. Matthan *deceaſed,* Melchi *which deſcended of* Nathan, *on the ſame woman begat* Heli: *then were* Heli *and* Jacob *brethren by the mothers ſide.* Heli *dying without iſſue,* Jacob *raiſed unto him ſeed by begetting of* Joſeph *his own ſon by nature; but* Heli *his ſon by the Law. Thus was* Joſeph *ſon to both.* So far *Aphricanus.* Sithens that the Genealogie of *Joſeph* is thus recited, after the ſame manner, *Mary* is termed to be of the ſame tribe together with him. For by the Law of *Moſes,* the mingling

of

Matthan and *Melchi* huſbands to one wife, begat ſeveral ſons, to wit, *Matthan* begat *Jacob,* and *Melchi* his ſon *Heli. Jacob* brother to *Heli* on his ſiſter the wife of *Heli* begat *Joſeph.* Matth. 1. Luke 3.

Herod burned the Genealogies of the *Hebrews* to make himſelf a gentleman.

Δεσπόσυνοι. *Dominici.*

Paralip.

Aphricanus *epiſt. ad* Ariſtidem.

of tribes was not permitted, which commandeth that matching in marriage be made with one of the people and family, lest the lot of inheritance due to the kindred be tossed from tribe to tribe. Of these things thus much.

Chap. IX.

Chap. 8. after the Greek.

Of the slaughter of the Infants by Herod, *and the lamentable tragedie touching the term and end of his life.*

When *Christ* was born in *Bethlehem* of *Jury*, according unto the prophecies, and in the times foreshewed, *Herod* (because of the Wise men which came from the East, enquiring where the King of the *Jewes* should be born, they having seen his Starre, and therefore had taken so great a journey in hand, to the end they might worship God which was born) being not a little moved, supposing his principality to be in perill, and his rule to go to wrack and ruine: he enquired of the Doctors of the Law among the *Jewes*, where they looked that Christ should be born. But when he understood the prophecy of *Micheas*, foretelling the birth of Christ to be in *Bethlehem*, by and by he commandeth the sucking babes in *Bethlehem*, and in all the borders thereof, as many as were two years old and under, (according unto the time that he had exactly enquired and known of the Wise men) to be slain, supposing thereby (as it was very likely) to destroy *Jesus* in the same perill, with his equals of the same age. But the babe *Jesus* prevented this deceitfull pretence of his, being conveyed into *Ægypt*; his Parents also being forewarned by the appearing of an Angell of that which should come to pass: this the Holy Ghost doth declare. Moreover, I think not amiss to let the world understand, how that vengeance from above with all speed fell upon *Herod*, because of his bold enterprises against Christ and the Infants, while breath was yet in his body, shewing as it were by certain preambles what was like to befall him after his death. And how he stained his princely affaires (which in his own censure seemed prosperous) by his interchangeable domestical calamities, that is, by the cruell slaughter of his wife, of his children, of his nearest kinsfolks, and of his most familiar friends: so that it is impossible to repeat the whole. The matter it self was so shamefull, that it exceeded every tragicall action. The which *Josephus* hath prosecuted at large in his Histories, how that for his conspiracy and crafty counsell which he intended against Christ and the other Infants, an heavy scourge from above apprehended him, vexing him to the death. It will seem pertinent to the purpose, presently to hear the words of the Historiographer himself in the 17th Book of the *Antiquities* of the *Jewes*, describing the lamentable end of his life, in these words: Herods *disease vexed him more and more, God executing justice on him for the things which he had impiously committed. It was a slow or slack fire, yet yielding not so great inflammation outwardly to the beholders, as vexation inwardly to the internall parts: he had a vehement desire, greedily set to take something, yet was there nothing that sufficed him. Moreover inwardly rotting of the bowels, and specially a grievous flux in the fundament, a moist and running humour about his feet; and the like malady vexed him about his bladder. His privy members putrified ingendring worms which swarmed out. He had a short and unsavoury breath; he had a great pain in breathing: having throughout all parts of his body such a cramp, as strength was not able to endure. It was reported by them which were inspired from above, and to whom the gift of divination was granted, that God enjoyned the Prince this punishment for his great impiety.* These things the aforesaid *Josephus* in his Commentaries hath made manifest unto us: and in the second part of his Histories, the like he noteth unto us, writing thus: *From that time forth sickness invaded his whole body, and brought him subject to divers passions. It was a hot burning feaver, an intollerable itch overrunning the outward parts of his body, a continual pain in the fundament, hydropicall swellings in the feet, an inflammation of the bladder, putrefaction of the privities, which ingendred swarms of lice. Besides this, often and difficult drawing of breath, with the cramp, contracting the sinews throughout all the members of his body: so that the wise men reported these diseases to be nothing else but sure and certain plagues or punishments. He, although strugling with so many sores, yet for all that wholly set to save his life, hoped for health, and sought after remedies. Passing over* Jordan, *he used for help the hot bathes near* Calliroe, *which run unto the lake* Asphaltitis, *which also by reason of their sweetness are*

Matth. 2.

Herod commandeth the infants to be slain, *Anno Christi* 3. *Augusti* 44. *Eusebius Chronic.* Matth. 1.

The domesticall tragedies and cruelty of *Herod.*

Joseph. *Antiq. Jud.* l. 17. c. 8. 9. *Anno Christi* 6. *Augusti* 47. *Eusebius Chronic.*

Joseph. *Bel. Jud.* l. 1. c. 21.

*are potable. The Phyſitians there thought good that his whole body ſhould be ſupplyed with hot oyle; and he being put into a veſſell full of hot oyle, his eyes ſo dazled and diſſolved themſelves, that he came out as dead. When the ſervants by reaſon of theſe circumſtances were ſo troubled, he remembred his plagues, and deſpaired thenceforth of any recovery at all, commanding withall, fifty * pieces of ſilver to be divided among his ſouldiers; But his chief Captains and moſt familiar friends to receive great ſummes of money. And taking his journey thence, he came to* Hiericho, *all mad, by reaſon of melancholy that abounded in him; for he grew to that paſs, that he threatned to kill himſelf, and went about to practice an horrible offence: for gathering together the famous men in every village throughout all* Jury, *he commanded them to be ſhut up into one place called* Hippodromus, *calling unto him withall his ſiſter* Salome *and her husband* Alexander: *I know (ſaith he) the* Jews *will merrily celebrate as an holy day the day of my death, yet may I be lamented of others, and ſo have a glorious Epitaph, and ſolemn funeral, if that you will execute mine advice. Thoſe men therefore which are kept in cloſe priſon (ſouldiers being circumſpectly ſet on every ſide) ſee that you immediatly ſlay, as ſoon as breath departeth out of my body, ſo that thereby all* Jury, *and every houſe, will they, nill they, may rew, mourn, and lament my death.* And again, a little after he ſaith, *Whenas through want of nouriſhment, and griping cough joyned withall, his ſickneſs ſore increaſed, and now being quite overcome, he conjectured that his fatall courſe was then to be finiſhed. For taking an apple in his hand, he called for a knife, for he was accuſtomed to pare, and ſo to eat; then beholding on every ſide whether any was ready to hinder his enterprize, lifted up his right hand to do himſelf violence.* Beſides this, the ſame Hiſtoriographer writeth, * that a third ſon of his, beſides the couple before ſlain, afore the end of his life, by his commandment was put to death; ſo that *Herod* left not this life without extream pain. Such was the tragical end of *Herod*, ſuffering juſt puniſhment for the babes deſtroyed in *Bethlehem*, practiſed purpoſely for our Saviours ſake: After whoſe death, an Angel came to *Joſeph* in ſleep as he remained in *Ægypt*, and commanded that he ſhould return together with the child and his mother into *Jury*, inaſmuch as they were dead which ſought the childs life. Unto theſe the Evangeliſt addeth, ſaying, *When that he heard that* Archelaus *raigned in* Judea *in his fathers ſtead, he feared to go thither; and being admoniſhed in his ſleep from above, he departed into the parts of* Galilee.

* In the greek he writeth δεκαμας, valuing ſix half pence a piece, the hundredth part of an Attick pound.

* *Antipater* ſlain by the commandement of his father *Herod*. The death of *Herod*. Matth. 2.

Chap. X.

Chap. 9. after the Greek.

What ſucceſſors Archelaus *left behind him when that he had raigned ten years after his Father* Herod. *How that Chriſt ſuffered not the ſeventh year of* Tiberius, *as ſome did write, for* Pilate *then did not govern* Judea.

Herod. Archelaus. An. Chriſti 7. Auguſti 48. Euſeb. Chro. Philip. Herod fil. Lyſanias.

HOw that *Archelaus* was placed in the Kingdome of his Father *Herod*, the aforeſaid Hiſtoriographer doth teſtifie, deſcribing the manner: that by the teſtimony of *Herod* his Father (by the cenſure of *Auguſtus Cæſar*) he took to his charge the government of the *Jewes*: alſo how that ten years after he loſt the ſaid principality, and that his brethren *Philip* and the younger *Herod*, together with *Lyſanias*, governed their ſeverall Tetrarchies. The ſame *Joſephus* in his 18th Book of *Judaical Antiquities*, declareth, that about the twelfth year of the raign of *Tiberius*, (after the ſeven and fiftieth year of the raign of *Auguſtus*) *Pontius Pilate* was appointed Preſident of *Jury*, in the which he continued welnigh ten whole years, unto the death of *Tiberius*. * Then manifeſtly is the falſhood of them reprehended, which of late have publiſhed lewd Commentaries againſt our Saviour, where even in the beginning, the time after their ſupportation laid down, and being well noted, confuteth the falſhood of theſe gloſing fools. Theſe Commentaries do comprehend thoſe things, which againſt the Paſſion of *Chriſt* were preſumptuouſly practiſed of the *Jewes*, within the fourth Conſulſhip of *Tiberius*, the ſeventh year of his raign, at which time it is ſhewed, that *Pilate* was not governor of *Judea*, if the teſtimony of *Joſephus* be true, which plainly ſheweth in his aforeſaid Hiſtories, * that *Pilate* was appointed Procurator of *Judea*, the twelfth year of *Tiberius* his raign.

Joſeph. *Antiq. Jud* l. 18. c. 7.

* The dreaming fanſies of certain heathens confuted.

* *Pilate* began to rule the 28. year after the birth of Chriſt. *Func. Chron.*

CHAP. XI.

Chap. 10. after the Greek.

When Christ was baptized, and began to Preach, what High-Priests there were in his time.

ABout these times then, according unto the Evangelist, the fifteenth of *Tiberius Cæsar*, the fourth of the Procuratorship of *Pontius Pilate*, *Herod*, *Lysanias* and *Philip* ruling the rest of *Judea*, in their *Tetrarchies*, the Saviour, and our God, *Jesus* the annointed of God, beginning to be about thirty years of age, came to the baptism of *John*, and began the Preaching of the Gospel, The sacred Scripture doth declare, that he finished the full time of his teaching under the High-priesthood of *Annas* and *Caiphas*, signifying, that within the years of their publick Ministery he ended the course of his doctrine. For he began about the High-priesthood of *Annas*, and continued unto the Principality of *Caiphas*; yet in this space, there were not four years fully expired: for the legall Rites by his Edict being in manner abrogated, it followed, that the succession of Progenitors, by age and line unto that time usually observed, should thenceforth be of no force. Neither were those things, which concerned divine worship, with due administration executed: for divers severally executing the office of High-priesthood under *Roman* Princes, continued not in the same above one year. *Josephus* somewhere in his Books of *Antiquities*, writeth four High-Priests by succession to have been after *Annas* unto the time of *Caiphas*, saying thus: *Valerius Gratus (Annanus being removed) ordained* Ismael *the son of* Baphus *High-Priest. And the same* Ismael, *not long after being deposed, he appointed* Eleazar *the son of* Annanus *High-Priest in his place. The year after, this* Eleazar *being rejected, he committed the office of High-Priesthood to* Simon *the son of* Camithus. *And him (who enjoyed this honour no longer than one year)* Josephus *(which was also called* Caiphas*) succeeded.* The whole time of our Saviours preaching is shewed to have been comprised within the compass of four years. Four High-Priests also in the same four years to have been from *Annas* to *Caiphas*, executing the administration of the yearly Ministery. The Gospel doth very well set forth *Caiphas* to be High-Priest that year in the which the passion of our Saviour Christ was finished, that the time of Christs preaching might not seem to repugne with this observation. Our Saviour and Lord Jesus Christ, not long after the beginning of his preaching, chose twelve *Apostles*, whom of all the rest of his Disciples, by a certain singular prerogative, he called *Apostles*. Afterwards he appointed other seventy, whom he enjoyned by two and by two, to pass unto every place and City where he himself should come.

Luke 3.

Christ being 30. years old was baptized and began to preach.

Christ did not preach full four years.

Joseph. lib. 18. *Antiq.* cap. 4.
Annas.
Ismael.
Eleazar.
Simon.
Caiphas.

12. Apostles.
70. Disciples.
Matth. 10.
Luke 10.

CHAP. XII.

Of the life, doctrine, baptism and martyrdome of John Baptist. *The testimony of* Josephus *touching Christ.*

NOw long after, the holy Gospel reporteth the beheading of *John Baptist*: wherewithall *Josephus* by name accordeth, making mention of *Herodias*, with whom *Herod* married (being his brothers wife) putting away his own wife lawfully married, which was the daughter of *Aretas* King of the *Arabians*. But *Herodias* being separated from her husband which was alive, *Herod* (who for her sake slew *John*) warred against *Aretas*, having ignominiously rejected his daughter. In the which battel (then being fought) *Jesephus* reporteth, all *Herods* hoast to have utterly perished, and these things to have chanced unto him, for the death of *John*, maliciously executed. The same *Josephus*, when he had confessed *John Baptist* to be a very just man, testifieth also those things which are recorded of him in the Gospel. He writeth further, that *Herod* was deprived of his Kingdome for *Herodias*, and together with her, condemned and banished into *Vienna* a City of *France*. And he further declareth in his eighteenth Book of *Judaical Antiquities*, whereof *John Baptist* he writeth thus: * *Certain of the* Jews *were perswaded, that the hoast of* Herod *was utterly foyled, because that God had justly plagued him with this punishment, revenging the death of* John, *commonly called the* Baptist: *for* Herod *had slain him being a just man. This* John *commanded the* Jews *to embrace virtue, to execute justice one towards another, to serve God in piety, reconciling men by baptisme unto unity. For after this sort, baptisme seemed unto him a thing acceptable, if it were used not for the remission of certain sins, but for the purifying of the body, the soul (I say) being cleansed before by righteousness: and whenas divers flocked together (for they were greatly delighted in hearing of him)* Herod *fearing lest that so forcible a power of perswading which was in him, should lead the people into a certain rebellion, he supposed*

Matth. 14.

* This battle is mentioned of *Josephus*, *Antiq. Jud.* lib. 18. cap. 9. Chap. 11. after the Greek.

it far better to bereave him of his life afore any novelty were by him put in ure, then that change, with danger, being come in place, he ſhould repent him and ſay: Had I wiſt. Thus John *becauſe of* Herods *ſuſpition, was ſent bound to* Macherous *the ward (mentioned of before) and there beheaded.* When he had thus ſpoken of *John* in the ſame Hiſtory, he writeth of our Saviour in this ſort: *There was at that time one* Jeſus, *a wiſe man, if it be lawfull to call him a man, a worker of miracles, a teacher of them which embraced the truth with gladneſs. He drew after him many, as well of the* Jewes *as* Gentiles. *This ſame was* Chriſt. *And though* Pilate, *by the judgment of the chief Rulers, among ſt us, delivered him to be crucified: yet there wanted not them, which from the beginning loved him. He appeared unto them alive the third day after his paſſion, as the holy Prophets have foretold. Not only theſe, but innumerable more marvellous things of him, and to this day the Chriſtian people, which of him borrow their names, ceaſe not to encreaſe.* Now whenas this Hiſtoriographer, by bloud an *Hebrew* born, hath of old delivered in writing theſe and the like things concerning *John Baptiſt*, and our Saviour *Chriſt*, what refuge or ſhift, now have they, but that they be condemned for impudent perſons, which of their own brain, have fained Commentaries, contrary to theſe Allegations? And of theſe things alſo thus much.

Joſeph. *Antiq. Jud.* l. 18. c. 6. teſtifieth thus of Jeſus Chriſt.

Chap. 12. after the Greek.

Chap. XIII.

Of the Diſciples of our Saviour: that there were more than 12 Apoſtles and 70 Diſciples.

THe names of the *Apoſtles* are apparent unto every one out of the holy *Evangeliſts*, but the Catalogue of the 70 Diſciples is no where to be found. *Barnabas* is ſaid to be one of the number whom the *Acts of the Apoſtles* remembred, and no leſs did St *Paul* remember him, writing to the *Galatians*. Among theſe they number alſo *Soſthenes*, which together with *Paul* wrote to the *Corinthians*. The Hiſtory alſo of *Clemens Alexandrinus*, in the fifth of his *Hypotypoſeon* affirmeth *Cephas* to be one of the 70, of whom *Paul* ſaid: *Whenas* Cephas *came to* Antioch *I withſtood him to his face, becauſe he was culpable.* This *Cephas* was of the ſame name with the *Apoſtle*. And *Matthias*, who of the *Apoſtles* was elected in the room of *Judas* the traitor, and *Barſabas* alſo, who is ſaid by the ſame lot to have been worthily preferred to be of the number of the 70 Diſciples, alſo *Thaddæus* whom *Thomas* by the commandment of *Jeſu* ſent to cure *Agbarus*, is counted one of the number, concerning whom I will forthwith declare a certain Hiſtory which came to my hands. Thou ſhalt find by diligent obſervation, that there were more than 70 Diſciples of our Saviour, for proof whereof thou mayeſt uſe the teſtimony of *Paul*, which ſaith: that after Chriſts reſurrection from the dead, *He appeared firſt to* Cephas, *then to the twelve, after them to more than five hundred brethren at once, whereof (he ſaith) ſome to have fallen aſleep, but more to have remained alive,* at that time when he wrote thoſe things. Afterwards to have appeared to *James*, which was of the Diſciples, and one of the brethren of *Chriſt*. Laſt of all, as though beſides theſe, there were more *Apoſtles* after the manner of the twelve, (ſuch as *Paul* himſelf was) he addeth, ſaying: *He was ſeen of all the Apoſtles.* But of this ſo far.

The catalogue of the 70 Diſciples is to be ſeen in the end of this volume, written by *Dorotheus* in greek, and tranſlated into Engliſh, but in *Euſebius* time not extant.
Gal. 2.
1 Cor. 1.
Clemens.
Gal. 2.
Acts 1.
Barnabas.
Soſthenes.
Cephas.
Matthias.
Barſabas.
Thaddæus.
1 Cor. 15.

The Tranſlator touching the doubt riſing about him whom *Paul* reprehended at *Antioch*, whether he was *Peter* the *Apoſtle*, or *Cephas*, one of the ſeventy.

WHereas Euſebius *in the former Chapter, affirmed* Cephas *to be one of the number of the 70 Diſciples, and the ſame to be reprehended by S.* Paul *at* Antioch, *it ſeemeth repugnant to the plain words of the holy Scripture delivered unto us by the holy Ghoſt. The adverſaries of the truth, thought better to erre with* Euſebius, *by ſaying that* Cephas *was rebuked by* Paul, *and not* Peter, *rather than they would grant* Peter *(whom they term the Prince of the Apoſtles) to be controled of* Paul, *ſuppoſing hereby a preſident to enſue againſt the primacy of the Pope, liking of this opinion as a bare ſhift to ſtop the ſlanderous mouth of* Porphyrus, *which here took occaſion to reprehend the Chriſtians for their ſedition. But let us confeſs the truth, and ſhame the devil: The words of S.* Paul *are theſe:* ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην: When *Peter* came to *Antioch*, I withſtood him to his face. And a little after: εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων. *I ſaid unto* Peter *in the preſence of them all.* Auguſtine *and* Jerom *had great contention about the interpretation of this place, but neither of them denyeth the party to be* Peter,

Gal. 2.

Peter, *let us give unto the Historiographer the credit due unto him, he might call* Peter Cephas, *as our Saviour said in the Gospel unto* Peter: Thou shalt be called *Cephas, which is a* Syrian *word, sounding in Greek or Latine, nothing else but* Peter, *or* Petra *a rock. In that he calleth him another from the Apostle, I do not see how it can stand.* Jerome *denyeth any other* Cephas *known of us saving* Peter. *The conclusion is this:* Eusebius *calleth the person reprehended by* Paul, Cephas: *the holy Ghost in the Scripture calleth him* Peter. Eusebius *saith, he was another from the Apostle: the holy Ghost in discourse calleth him* Peter *the Apostle (in the same Chapter) to whom the Apostleship of circumcision was committed, and most like to be the Apostle, for there (that is, at* Antioch) *he was first placed Bishop.* John 1.

CHAP. XIV. Chap. 13. after the Greek.

The History concerning the Prince of the Edesseans. *The Epistle of* Agbarus *unto Christ, and the Epistle of Christ unto him again.*

THe History touching *Thaddæus* (of whom we spake before) was after this sort. After that the divinity of our Lord and Saviour *Jesus Christ*, was made manifest unto all men, through the working of miracles, he drew unto him an innumerable sort of strangers, far distant from *Judea* affected with sundry diseases and every sort of maladies, hoping to recover their health, of which number King *Agbarus* Governor of the famous Nations inhabiting beyond the River *Euphrates*, grievously diseased in body, incurable by mans cunning, hearing the renowned fame of *Jesu*, and the wonderfull works which he wrought agreeable unto the same, published of all men, made petition unto him by letters, requiring deliverance from his disease. *Jesus* (though not presenty) yielded unto his petition, vouchsafed to answer him by an Epistle, that shortly he would send one of his Disciples which should cure his disease, promising withall, that he should not only cure his disease, but as many as belonged unto him, which promise not long after he performed. For after his resurrection from the dead, and ascension into heaven, *Thomas* one of the twelve *Apostles*, sent his brother *Thaddæus*, accounted among the seventy *Disciples* of *Christ*, by divine inspiration, into the City *Edessa*, to be a Preacher and Evangelist of the doctrine of Christ, by whom all things, which concerned the promise of our Saviour, were performed. The Reader hath an approved testimony of these things in writing, taken out of the recorded Monuments of the Princely City *Edessa*: for there are found enrolled in their publick Registery, things of Antiquity, and which were done about *Agbarus* time, yea, and preserved unto this day. There is no reason to the contrary, but that we may hear the letters themselves, copied out of their Registery, and translated by us out of the *Syrian* tongue in this manner.

The fame of Christ went throughout the whole world. *Agbarus.*

Thomas the Apostle sent *Thaddæus* into *Edessa.*

The Epistle of Agbarus *unto our Saviour.*

AGbarus *Governor of* Edessa, *unto* Jesu *the good Saviour, shewing himself in* Jerusalem, *sendeth greeting. I have heard of thee, and thy cures which thou hast done, without medicines, and herbs. For as the report goeth, thou makest the blind to see, the lame to go, the lepers thou cleansest, foul spirits and devils thou castest out: the long diseased thou restorest to health, and raisest the dead to life. When that I heard these things of thee, I imagined with my self one of these two things; either that thou art God come from heaven, and doest these things, or the Son of God that bringest such things to pass; Wherefore by these my letters I beseech thee, to take the pains to come unto me, and that thou wilt cure this my grievous malady, wherewith I am sore vexed. I have heard moreover, that the* Jews *murmur against thee, and go about to mischief thee, I have here a little City and an honest, which will suffice us both.* These things he wrote after this manner, being a little lightned from above. I think it also not amiss to hear the letters of *Jesu*, sent back to *Agbarus* by the same bearer.

Agbarus writeth to Christ.

What *Agbarus* gathered by miracles.

The Epistle of our Saviour unto Agbarus, *though brief, yet pithy.*

AGbarus *blessed art thou, because thou hast believed in me when thou sawest me not; for it is written of me, that they which see me shall not believe in me, that they which see me not, may believe and be saved. Concerning that thou wrotest unto me, that I should*

Christ writeth to *Agbarus.*

come unto thee, I let thee underſtand that all things touching my meſſage are here to be fulfilled, and after the fulfilling thereof, I am to return again unto him that ſent me. But after my aſſumption, I will ſend one of my Diſciples unto thee, which ſhall cure thy malady, and reſtore life to thee, and them that be with thee. Unto theſe Epiſtles, there were alſo theſe things added in the *Syrian* tongue: *When* Jeſus *was taken up,* Judas *(which alſo is called* Thomas*) ſent unto him* Thaddæus *the Apoſtle, one of the ſeventy, who, when he came, remained with one* Tobias, *the ſonne of* Tobias. *When that the fame was ſpread of him, and that he was made manifeſt by the miracles which he wrought, it was ſignified unto* Agbarus, *and ſaid: The Apoſtle of* Jeſu *is come, of whom he wrote unto thee.* Thaddæus *by that time began, through the power of God, to cure every ſore and ſickneſs, ſo that all men greatly marvelled.* Agbarus *hearing of the weighty and wonderfull works which he wrought, that he cured in the name and power of* Jeſu, *forthwith ſuſpected the ſame to be he, of whom* Jeſus *had written, ſaying: After my aſcention, I will ſend one of my Diſciples unto thee, which ſhall cure thy malady. And when he had called unto him* Tobias *where* Thaddæus *hoaſted, he ſaid unto him: I hear ſay, that a certain mighty man come from* Jeruſalem, *is lodged with thee, and cureth many in the name of* Jeſu. *Who made anſwer, and ſaid: yea Lord, there came a certain ſtranger and hoaſted at my houſe, which hath done wonderfull things. To whom the King ſaid: Bring him unto me.* Tobias *returning unto* Thaddæus, *ſaid unto him:* Agbarus *the Governor ſent for me, and commanded that I ſhould bring thee unto him, that thou mayeſt cure his diſeaſe.* Thaddæus *anſwered, I go, for it is for his ſake that I am ſent thus mightily to work.* Tobias *ſtirring betimes the next day, took with him* Thaddæus, *and came to* Agbarus. *As he came, even at his entrance there appeared unto* Agbarus *in the preſence of his chief men, a great and ſtrange ſhew in the countenance of* Thaddæus *the Apoſtle, at which ſight* Agbarus *did reverence unto* Thaddæus, *ſo that all they which were preſent marvelled. None of them ſaw the ſight ſave* Agbarus *alone, which queſtioned with* Thaddæus, *and ſaid: Art thou of a truth a Diſciple of* Jeſus *the Son of God, which made me this promiſe: I will ſend unto thee one of my Diſciples, which ſhall cure thy diſeaſe, and ſhew life unto thee and all thine? To whom* Thaddæus *made anſwer, becauſe thou haſt greatly believed in the* Lord Jeſu *which ſent me, therefore am I ſent unto thee, but in caſe that thou believe in him as yet, thy hearty petitions according unto thy faith thou ſhalt obtain. To whom* Agbarus *ſaid, I have continued ſo believing in him, that I could have found in my heart mightily to deſtroy the* Jews *which crucified him, were not the* Romane *Empire a let unto my purpoſe.* Thaddæus *ſaid again: Our Lord and God* Jeſus Chriſt *fulfilled the will of his Father, which being finiſhed, he is aſcended unto him.* Agbarus *anſwered: And I have believed in him and in his Father. To whom* Thaddæus *replyed: Therefore in the name of the ſelf-ſame* Lord Jeſu *I lay my hand upon thee. Which when he had done, he was forthwith cured of his malady, and delivered of the pain that preſſed him ſore.* Agbarus *marvelled at this, that even as it was reported to him of* Jeſu, *ſo in truth by his Diſciple and Apoſtle* Thaddæus, *without Apothecary ſtuff, and virtue of herbs he was cured. And not only he, but alſo* Abdus *the ſon of* Abdus *grieved with the gout, and falling at the feet of* Thaddæus, *recovered his former health by the laying on of his hands. He cured alſo many other of his fellow-Citizens, working marvellous and miraculous things, and preaching the Word of God. To whom* Agbarus *ſaid again: Thou* Thaddæus *through the power of God doſt theſe things, and we have thee in admiration; I pray thee moreover, that thou expound unto me the coming of* Jeſu, *how he was made man, his might, and by what power he brought ſuch things as we heard to paſs. To whom* Thaddæus: *At this ſeaſon (ſaith he) I will be ſilent, though I am ſent to preach this Word, but to morrow call together to my Sermon all thy people and fellow-Citizens; then will I ſhew unto them the Word of God, and ſow the word of life, and teach the manner of his coming, how he was made man, of his meſſage, and to what end he came, being ſent from the Father. Moreover of his miracles and myſteries uttered in this world, and power in bringing things to paſs. Beſides this his new preaching, and how baſe, ſlender and humble he ſeemed in outward appearance. How he humbled himſelf, and died, and abated his divinity, what great things he ſuffered of the* Jews, *how he was crucified, and deſcended into hell, and rent that hedg and mid-wall never ſevered before, and raiſed the dead that of long time had ſlept: how that he deſcended alone, but aſcended unto the Father accompanied with many: how that he ſitteth in glory at the right hand of God the Father in heaven: and laſt of all, how he ſhall come again with glory and power to judg both the quick and the dead. When the morning was came,* Agbarus *commanded his Citizens to be gathered together, to hear the Sermon of* Thaddæus. *Which being ended, he charged that gold coyned and uncoyned ſhould be given*

The conference which *Thaddæus* had with *Agbarus.*

Agbarus is cured by *Thaddæus.*

Abdas is healed of the gout.

given him. But he received it not, ſaying: Inſomuch that we have forſaken our own, how can we receive other mens? Theſe things were done the three and fortieth year: which being tranſlated word for word out of the *Syrian* tongue, we thought not amiſs to declare in this place.

The cenſure of the Tranſlator, touching the aforeſaid Epiſtles.

BE it true or be it falſe, that there were ſuch Epiſtles, it forceth not greatly: as the effect and contents thereof is not to be preferred before all other writing in truth, ſo on the contrary, it is not to be rejected for falſhood and forged ſtuff. Jerom *with other grave writers, affirmeth ſuch circumſtances to have been.* Euſebius *whoſe credit herein is not ſmall, reporteth the ſame to have been taken out of their Records in the City of* Edeſſa, *regiſtred there in the* Syrian *tongue, and by him tranſlated out of the* Syrian *into the* Greek *tongue.* Iſidorus *and* Gelaſius *the firſt of that name, Biſhop of* Rome, *about the year of our Lord* 494, *together with* 70 *other Biſhops, decreed, that the Church of God ſhould receive the ſame Epiſtles for no other than* Apocrypha. *One thing I may not here run over with ſilence, but admoniſh the Reader of, how that late writers, namely* Damaſcenus, *and that fabulous Hiſtoriographer* Nicephorus *have added unto this Hiſtory fabulous reports; how that* Agbarus, *Governor of* Edeſſa, *ſent his letter unto* Jeſu, *and withall a certain painter which might view him well, and bring unto him back again the lively picture of* Jeſu, *the which painter (as they report) being not able (for the glorious brightneſs of his gracious countenance) to bring his purpoſe to effect, our Saviour himſelf took an handkerchief and laid it to his divine and lively face, and by the wiping of his face, his picture was therein impreſſed, the which he ſent to* Agbarus. Nicephorus *patched other fables thereunto: firſt he ſaith, that the King of* Perſia *ſent a painter unto* Jeſu, *which brought unto him the picture of* Jeſu, *and alſo of* Mary *his mother. Again that the* Edeſſeans *in the time of* Juſtinianus, *the Emperor being beſieged and brought to ſuch a narrow ſtrait, that there remained no hope of deliverance, but a preſent foyl and overthrow, in the ſame lamentable plight to have run unto his picture for a refuge, where (as they ſay) they found preſent remedy. Believe it who will.* Euſebius, *who ſearched their Records, who laid down the copy of the Epiſtles, who tranſlated faithfully all that he found there touching Chriſt, neither ſaw, neither heard of any ſuch thing: for he promiſed in the Preface to his Hiſtory, to omit nothing that ſhould ſeem pertinent. If the other writers found it, why did not* Euſebius *find it? If the other writers thought expedient to publiſh the ſame, why did* Euſebius *omit it? Nay, it was not there found at all, but forged, therefore recount them for fables. The firſt that reported them, was an hundred years after* Euſebius.

The End of the Firſt Book.

THE SECOND BOOK OF THE ECCLESIASTICAL HISTORY OF *Euſebius Pamphilus*, Biſhop of *Cæſarea* in *Paleſtina*.

CHAP. I.

Of the Ordaining of Diſciples, after the aſcention of Chriſt.

IN the former Book (by way of Proeme to our Eccleſiaſtical Hiſtory) we have briefly intreated of the ancient principles of our doctrine, of the antiquity of Evangelical policy among Chriſtians, of the divinity of the word of ſalvation, of his late appearing among men, of his Paſſion, and of the election of his *Apoſtles*. Now it remaineth that we look into thoſe things which enſued after his aſſumption: which we may note, partly out of the ſacred Scriptures, and partly out of pro-

phane Hiſtories, knitting to our Hiſtory thoſe things which we have committed to memory. First of all the Apoſtleſhip is allotted unto *Matthias*, in the room of *Judas* the Traytor, which (as it is manifeſt) was one of the Diſciples of the Lord. There were alſo ſeven approved men Ordained Deacons, through prayer and impoſition of the *Apoſtles* hands, for the publick adminiſtration of the Churches affairs joyned with *Stephen*, which firſt after the Lord, as ſoon as he was Ordained (as though he were appointed for this purpoſe) is ſtoned unto death by them which ſlew the Lord; and for this cauſe, as the firſt of the triumphing Martyrs of Chriſt, according to his name, he beareth a Crown. After him followed *James*, called the brother of Chriſt, and counted the ſonne of *Joſeph*. This *Joſeph* was thought to be the Father of Chriſt, to whom the Virgin was betroathed, *who before they came together, was conceived by the Holy Ghoſt*, as the holy Goſpell declareth. This *James* (who of old for his virtue, was ſirnamed *Juſtus*) is ſaid to be the firſt which occupied the Biſhops See at *Jeruſalem*. *Clemens* in the ſixth of his *Hypotypoſeon*, writeth thus: *Peter* (ſaith he) *and* James, *and* John, *after the aſſumption of our Saviour, though they were preferred by the Lord, yet challenged they not this prerogative unto themſelves, but appointed* James *the* Juſt *Biſhop of* Jeruſalem. The ſame *Clemens* in the ſeventh of his *Hypotypoſeon*, alſo maketh mention of him thus: *The Lord after his reſurrection, endued with knowledge* James *the* Juſt, John *and* Peter. *They delivered the ſame unto the reſt of the Apoſtles, the Apoſtles afterwards unto the ſeventy Diſciples, of which number was* Barnabas. *There were two* James, *the one termed* Juſt, *which was thrown down headlong from the pinacle, and brained with a fullers club, the other beheaded. Of him that was called* Juſt, Paul *made mention, ſaying: I ſaw none of the Apoſtles, ſave* James *the brother of the Lord.* Thoſe things, which the Lord promiſed the King of the *Oſroenians*, then were performed. *Thomas* by divine inſpiration ſent *Thaddæus* unto the City *Edeſſa* to be their preacher, and an *Evangeliſt* of the doctrine of Chriſt, as alittle before out of the Records we have alledged. But he after his coming, having cured *Agbarus*, by the Word of God, and aſtoniſhed all them with his ſtrange Miracles and Works which he wrought, brought them to the worſhipping of the divine power of Chriſt, and ordained Diſciples of the doctrine of our Saviour. From that time unto this day, the whole City of the *Edeſſeans* being addicted unto the name of Chriſt, ſhew forth no ſmall argument of the great goodneſs of our Saviour towards them. But theſe things may ſuffice, taken out of their ancient hiſtoricall Records. Now let us return unto the ſacred Scripture. The firſt and the greateſt perſecution being raiſed of the *Jews* againſt the Church at *Jeruſalem*, about the time of the martyrdome of *Stephen*, and all the Diſciples, the twelve only excepted, being diſperſed throughout *Judea* and *Samaria*, certain of them, as the holy Scripture beareth witneſs, came unto *Phœnices*, and *Cyprus*, and *Antioch*; but theſe as yet durſt not deliver unto the *Gentiles* the Word of faith, but ſhewed it only unto the *Jews*. At that time alſo *Paul* raged againſt the Church, entring into the ſeverall houſes of the faithfull, and giving forth precepts, that both men and women ſhould be impriſoned. And *Philip* one of the Ordained Deacons with *Stephen*, and of the diſperſed, came to *Samaria*, and being plenteous as touching the divine power, firſt of all preached unto the inhabitants there the Word of God. The Grace of God ſo mightily prevailed with him, that he drew unto him by his preaching *Simon Magus* with many moe. *Simon* at that time was ſo famous, holding in awe them that were bewitched with his ſorcery, that they ſuppoſed him to be the great power of God. He was then ſo amazed with the miracles which *Philip* wrought by divine power, that he came and grew ſo farre forwards to mens ſeeming, that he diſſembled even unto the Baptiſme that is through faith in Chriſt. Which diſſembling at this day is wonderfull in them that now wallowing in that moſt deteſtable hereſie, tread the trace of their fore-fathers, incroaching upon the Church, as a peſtilent and noiſome diſeaſe, infecting them which cannot throughly diſcern the incurable and intractable venome, lying hid within them. But divers of them (their impiety being revealed) were throughly known and rejected, of which number *Simon* himſelf, being apprehended of *Peter*, received the ſentence of damnation due to his deſert. When that the preaching of the Goſpel daily proceeded with increaſe, it came to paſs by reaſon of ſome domeſticall affairs, that there came from the land of the *Æthiopians*, the chief Governor of the Queen, which after the cuſtome of their Countrey held the Kingdom; for as yet the people of that Countrey have to their Prince a Queen. He was the firſt of the *Gentiles*, which obtained of *Philip* the holy myſteries by the inſpiration of

Acts 1. *Matthias* choſen to be an Apoſtle.

Acts 6. Seven Deacons.

Acts 7. *Steven* ſignifieth a crown. Matth. 1.

James the firſt Biſhop of *Jeruſalem*.

Clemens l. 6.

Clemens l. 7.

James Biſhop of *Jeruſalem* thrown down from a pinacle of the temple, and brained, Acts 13.

The perſecution of the Apoſtles by the *Jewes*.

Acts 8.

The diſperſion of the Diſciples.

Paul a perſecutor.

Acts 8.

Philip preacheth in *Samaria*.

Acts 8.

Simon Magus a ſorcerer.

Simoniani.

Simonia.

Acts 8.

An *Æthiopian* Eunuch.

of the heavenly word: he was made the first fruits of the faithfull throughout the world, and as it is reported, after his return unto his native soil, he preached the knowledg of the universal God, which giveth life unto men, and the coming of our Saviour: whereby the prophecy was fulfilled which said, *Æthiopia shall stretch her hand before unto God.* About this time *Paul* the chosen vessel, is declared *an Apostle not of men, neither by men,* but by revelation of *Jesus Christ,* and God the Father which raised him from the dead, and obtained this vocation, by a vision, and a voice revealed from heaven.

The Eunuch converted by *Philip*, preacheth the Gospel to the *Æthiopians.*
Psal. 68.
Acts 9.
Gal. 1.

Chap. II.

The report of Pilate, *the censure of* Tiberius *the Emperor, and the* Romane *Senate, concerning Christ.*

WHenas the wonderfull resurrection of our Saviour, and his assumption into the heavens, was now made manifest unto many, and the ancient manner among the heathen Princes had so prevailed, that if any novelty by any were enterprised, the same forthwith should be signified unto him that held the Princely Scepter, lest that he should be ignorant of any thing which was done: it came to pass that *Pilate* made *Tiberius* the Emperor privy of those things which concerned the resurrection of our Saviour *Jesu,* and were published throughout *Palestina,* adding thereunto his marvellous works, whereof he was credibly informed, and how that now after his resurrection, he was of many taken for a god. The report goeth, that *Tiberius* made relation thereof unto the *Senate,* which rejected his saying, for no other cause, but for that they had not first approved the same, the ancient custome observed, that none should be accounted of the *Romanes* among the number of gods, unless he were canonized by the sentence and decree of the *Senate,* which no doubt was done for this end, that the wholesome doctrine of the divine preaching, should not need the approbation and commendotion of men. Though this matter touching our Saviour was rejected of the *Romane Senate,* after it was dilated unto them, yet *Tiberius,* reserving unto himself his former opinion, conceived no absurdity prejudiciall unto the doctrine of *Christ.* These things *Tertllian,* a man well experienced in the *Romane* Laws, and besides famous among them which flourished at *Rome,* in his *Apology* which he wrote for the Christians in the *Romane* tongue, and by translation writeth thus: *And that we may reason touching the original of these Laws, it was an ancient decree: that no god should be consecrated by the Emperor, unless it were first agreed upon by the Senate. The like did* Marcus Æmilius *practise, concerning a certain Idol of* Alburnus, *and this maketh for us: that the Deity is weighed amongst you after mans will and judgment. Unless that God please man, he is not made God. So that by this decree, man must be gracious and favourable unto God.* Tiberius *then in whose time the Christian name was spread abroad in the world, when this doctrine was signified unto him out of* Palestina, *(where it first sprang) communicated the same unto the Senate, declaring withall, that this doctrine pleased him right well. The Senate rejected it, because they had not allowed the same. But he persevered in his opinion, threatning them death, that would accuse the Christians.* This was the wisedom of the divine providence lightning his mind, that the preaching of the Gospel should pass at the beginning throughout the world without let or hindrance.

Tiberius would have had Christ canonized in the number of the gods.
The wisedom of God in this behalf.
Tertul. *in Apolog. adverſ. gentes,* cap. 5.

Chap. III.

How that in short space the Gospel was published throughout the world.

BY the divine power and helping hand of God, the wholsome doctrine, as it were Sunbeames, suddenly shined throughout the whole world, and forthwith (according unto the Sacred Scripture) the sound of the holy *Evangelists* and *Apostles* passed throughout the whole earth, *and their words unto the ends of the world.* So that throughout all Cities and Villages (after the manner of barn-floores repleniſhed) forthwith very many, and the same very populous Churches were established; and they which by ancient succession were blinded, through old error, and the rooted disease of superstitious idolatry, now at length through the power of Christ, by the doctrine of his Disciples, together with the wonderfull works wrought by them, were at liberty from their cruell Lords, and loosed out of their lothsome fetters, wholly abandoning the idolatricall worꝭ

Psal. 19.

worſhip of many gods, confeſſing one and the alone God, the worker of all things, and worſhipping him with the rites of true piety, through divine and pure Religion, graffed in the heart of man by our Saviour himſelf. But the divine goodneſs and grace of God ſpread it ſelf abroad among other Nations, and firſt of all, *Cornelius* of *Ceſarea* in *Paleſtina*, with all his houſhold, by a divine viſion, and miniſtery of *Peter*, embraced the faith of Chriſt, and many *Grecians* of *Antioch*, heard the preaching of thoſe which diſperſed themſelves at the ſtoning of *Stephen*, whenas at this time the Church of *Antioch* flouriſhed and multiplyed exceedingly, and many Prophets of *Jeruſalem* (with whom were *Paul* and *Barnabas*) frequented thither: and beſides them, there was another multitude of brethren there, ſo that the Chriſtian name there ſprang firſt, as of a freſh and fertile ſoil, and *Agabus* one of the Prophets then preſent, foretold them of the famine to come. *Paul* and *Barnabas* were choſen meſſengers for the miniſtery by the brethren.

Cornelius the Centurion is converted unto the faith. Acts 10.

The *Antiochians* were firſt called Chriſtians. Acts 11.

Chap. IV.

How that Cajus Caligula, *exiling* Herod *with perpetuall baniſhment, created* Agrippa *King of the* Jews. *The commendation of* Philo Judæus.

Anno Chriſti 39, 40.

Cajus Caligula.

Herod the Tetrarch exiled with his harlot *Herodias.*

Herod Agrippa King of the *Jewes.*

Joſeph. *Antiq.* lib. 8. cap. 14.

Philo Judæus.

Tiberius when he had raigned about two and twenty years died: *Cajus* ſucceeding him, preſently committed the principality of the *Jews* unto *Agrippa*: and beſide that kingdome, he gave him the *Tetrarchies* of *Philip* and *Lyſanias*, and not long after alſo the *Tetrarchy* of *Herod*, which *Herod* together with *Herodias*, being condemned for divers crimes and enormities, was committed to perpetuall baniſhment. The ſame *Herod* was he which lived about the paſſion of Chriſt: theſe things *Joſephus* doth witneſs. About this time *Philo* did flouriſh, a man not only excelling our own men, but alſo ſuch as paſſed in prophane knowledg. He was by lineal deſcent an *Hebrew* born, inferior to none of them which excelled at *Alexandria*. But what labour and induſtry he hath employed in divine diſcipline, and the profit of his native Countrey, his works now extant plainly do declare: and how far forth he prevailed in Philoſophical and liberall arts of prophane knowledg, I ſuppoſe it not very needfull to repeat. But imitating the doctrine of *Plato* and *Pythagoras*, he is ſaid to have excelled all the learned of his time.

Chap. V.

How Philo *behaved himſelf being ſent in Embaſſage for the* Jewes *unto* Cajus *the Emperor.*

WHat befell unto the *Jews* under *Cajus*, this *Philo* hath written in five Books: wherein he ſetteth forth the madneſs of *Cajus*, how he proclaimed himſelf god, and beſides dealt ſpitefully innumerable ſorts of wayes. Moreover what calamities happened unto the *Jewes* in his time, though *Philo* himſelf was ſent in *Embaſſie* for his own nation which inhabited *Alexandria* unto the City of *Rome*, and how that he pleading for the lawes of his countrey people, gained nothing but gibes and jeſts, returning with great hazard of his life. *Joſephus* made mention of theſe things, in the eighteenth Book of his *Judaicall Antiquities*, thus writing word for word. *When diſſention roſe among the* Jews *and* Grecians *inhabiting* Alexandria, *both parties ſeverally ſent three Legats unto* Cajus, *whereof* Apion *one of the Legates for the* Grecians *of* Alexandria, *ſhamefully intreated the* Jews, *with many opprobrious and blaſphemous terms, adding this withall, that they deſpiſed the majeſty of* Cæſar. *And whenas all they which were tributaries to the* Romanes, *dedicated altars and temples unto* Cajus, *and eſteemed of him in all other reſpects as God; theſe* Jews *only diſdainfully withſtood this honour done unto him of men, and accuſtomed to prophane his name. After that* Apion *had thus ſpoken many and grievous things, to the end he might incenſe* Cajus *againſt them (as it was very like.)* Philo *one of the* Jews *Legates drew nigh, a man excelling in all things, and brother of* Alexander Alabarchus, *not ignorant in Philoſophy, and of ability ſufficient to anſwer the opprobrious crimes laid to their charge. But* Cajus *excluded him, commanding him forthwith to depart, and becauſe he was throughly moved, he ſeemed as though he went about to practiſe ſome miſchief towards him.* Philo *being reviled, went forth, and unto the* Jewes *which were with him in company, he ſaid: We ought to be of good chear: for by right God ſhould take our part, ſith* Cajus *is angry with us.*

Joſeph. *Antiq.* lib. 18. cap. 18. *Apion.*

Philo.

Thus

Thus far *Josephus*. And *Philo* himself declareth at large, in his written Embassie, the things which then were done. Whereof omitting many things, I will presently touch that, whereby it may evidently appear unto the Reader, what evils not long after happened unto the *Jewes*, for those things which they rashly enterprised against *Christ*. First of all, *Sejanus* in the City of *Rome* under *Tiberius*, in great credit with the King, endeavoured with all might possible to destroy all the Jewish nation. And *Pilate* in *Judea*, under whom that villany was committed against *Christ*, practised against the temple which stood at *Jerusalem*, that which seemed unto the *Jews* unlawfull and intollerable, whereby he grievously vexed them.

Sejanus an enemy unto the *Jewes*.
Pilate vexed the *Jewes*.

CHAP. VI.

What miseries happened unto the Jews, *after that hainous offence which they committed against Christ.*

Philo doth write, that after the death of *Tiberius*, *Cajus* having obtained the Empire, vexed many with manifold and innumerable afflictions, but chiefly the Nation of the *Jews*, which by few of his words may be gathered, writing thus: *So grievous* (saith he) *was the dealing of* Cajus Caligula *towards all men, but specially against the nation of the* Jewes, *with whom he was greatly displeased, that among other Cities, beginning at* Alexandria, *he claimed unto himself their prayers, and set up his own picture every where (for he that succeedeth others who are rejected, doth greatly advance himself) and dedicated temples in the holy City (untill that time undefiled and free every way,) unto himself and his proper use, translating and consecrating the name to new* Cajus *as a famous god.* And infinite more mischiefs which cannot be told, the same *Philo* reporteth, to have happened unto the *Jews* at *Alexandria*, in his second Book of *Virtues*. And *Josephus* agreeth with him, who likewise declareth all the miseries of these men, to have had their originall from the time of *Pilate*, and their rash enterprize against Christ. Hear then what he sheweth in the 2d Book of *The Judaical Wars*, thus writing word by word: Pilate *being sent from* Tiberius *as Lieutenant into* Judea, *covertly conveyed by night into* Jerusalem *the vailed pictures of* Cæsar, *which they call his armes: which thing, when day appeared, moved the* Jews *not a little. For they which were neareſt unto them, at the sight thereof stamped them with their feet, as if they had been abrogated lawes.* They judged it an hainous offence, that any carved Image should be erected in the City. But if thou conferre these with the truth in the Gospel, thou shalt easily perceive, how that not long after, the voice took hold of them which they pronounced before *Pilate* saying, *We have no other King but* Cæsar. Moreover, the same Historiographer reporteth another calamity to have ensoons ensued the former, saying: *After this he raised another tumult, for their holy treasure which they call* Corbon, *was wasted upon a conduit, reaching the space of three hundred furlongs. This was the cause of the commotion among the* Jews, *and when* Pilate *was present at* Jerusalem, *they came about him, crying out unto him. But he foreseeing their tumult, assigned certain armed souldiers, in outward shew of apparel, like unto the common people, which he mingled with the multitude, commanding that no sword should be used; but such of the multitude as clamorously murmured (a sign being given from the tribunal seat) he caused to be beaten to death with clubs. The* Jews *being thus foyled, many perished of their wounds, and many in their flight being troden under foot of their fellow-Citizens, died. At this lamentable slaughter the multitude being discouraged, was silent.* Moreover, *Josephus* declareth innumerable more innovations to have happened at *Jerusalem*, teaching, how that from that time, seditions, wars, and often practices of mischiefs incessantly did vex not only the City, but all *Judea*, untill at length the utter soil (by their besieging under *Vespasian*) laid hold on them. Thus hath vengeance lighted upon the *Jews*, for their horrible fact committed against *Christ*.

Philo Judæus.
The cruelty of *Cajus Caligula.*
Joseph. *Bell. Jud.* l. 2. c. 8.
John 19.
Joseph. *Bell. Jud.* l. 2. c. 8.
Pilate plagueth the *Jews*.

CHAP. VII.

How Pilate *slew himself.*

IT is necessary to know this also, how the same *Pilate* that was President in the time of *Christ* under *Cajus*, of whose time we made mention before, fell into such misery, that necessity constrained him to use violence upon himself, and became his own murtherer, the

The death of *Pilate*.

the juſtice of God, as it ſeemeth beſt unto his wiſdom, not long winking at his wickedneſs. Hereof the *Grecians* are witneſſes, which commit to memory in their Hiſtories the *Olympiads* of times.

Chap. VIII.

Of the famine in the time of Claudius.

Acts 11. *Claudij Anno 4. Chriſti. Anno 46.* 1 Cor. 16. 2 Cor. 9. Gal. 2.

WHenas *Cajus* had held the royal Scepter not fully the ſpace of four years, *Claudius* the Emperor ſucceeded him, under whom a great famine afflicted the whole world. The ſame alſo have they delivered in their Commentaries unto us which far diſſent from our doctrine. And the prophecy of *Agabus* the Prophet, foreſhewing in the *Acts of the Apoſtles*, the famine that ſhould overſpread the world, came thus to paſs. *Luke* in the *Acts* ſignifieth this famine to be under *Claudius*, ſaying, that the brethren of the Church of *Antioch* ſent relief (every one after his ability) unto the faithfull inhabiting *Judea*, by the hands of *Paul* and *Barnabas*.

Chap. IX.

Of the martyrdome of James *the Apoſtle.*

Acts 17. *Clemens* l. 7. *Hypot.*

ABout that time (that is under *Claudius*) Herod *the King ſtretched forth his hand to vex certain of the Church, and ſlew* James *the brother of* John *with the ſword*. Of this *James*, *Clemens* in the ſeventh of his *Hypotypoſeon*, reporteth a certain Hiſtory worthy of memory, which he received by relation of his predeceſſors, ſaying: *He truly which drew him before the tribunal ſeat, when he ſaw that he would willingly ſuffer martyrdom, was therewith moved, and voluntarily confeſſed himſelf to be a Chriſtian. Then were they both brought together, but he in the way requeſted* James *the Apoſtle to pardon him, which afoer he had pauſed a little upon the matter, turning unto him anſwered: Peace be unto thee, and kiſſed him, and ſo they were both beheaded together.* Then *Herod*, as the Holy Ghoſt witneſſeth, perceiving the death of *James* to have pleaſed the *Jews*, laid wait for *Peter*, whom, when he had taken, he caſt into priſon, whoſe death he had procured, had not the Angel of the Lord by divine apparition aſſiſted him by night, miraculouſly looſing his fetters, and reſtoring him to the office of preaching.

The tormentor of *James* ſuffered martyrdome with him. Acts 12.

Chap. X.

How that Agrippa *otherwiſe called* Herod, *perſecuting the Apoſtles, and extolling himſelf, felt the heavy hand of God, to his deſtruction.*

THe enterpriſes of the King againſt the *Apoſtles* of Chriſt, paſſed not long unpuniſhed. For immediatly after his privy practiſes againſt the *Apoſtle* (as it is in the *Acts*) when he was in *Ceſarea*, upon an high ſolemn day, arrayed in a gorgeous and princely robe, ſpeaking unto the people from his lofty tribunal ſeat, the plague of God (as a meſſenger of juſtice) apprehended him. And whenas the whole aſſembly had ſhouted to his praiſe, that to their hearing the voice of God and not of man proceeded from him, the Angel of the Lord (as the Scripture witneſſeth) ſmote him, ſo that he was conſumed of worms, and miſerably finiſhed his mortal life. And that conſent is worthy of memory, which is found between holy Scripture in this miraculous fact, and the Hiſtory of *Joſephus*, where he delivereth unto us a manifeſt teſtimony of the truth, to wit, in the nineteeth Book of *Judaical Antiquities*, writing this miracle in theſe words: *Now was the third year of his Lieutenantſhip throughout all* Judea *come to an end, when he went to* Ceſarea, *which of old was called the tower of* Straton, *there he publiſhed ſpectacles of ſtage-playes in the honour of* Cæſar, *and ordained a ſolemn feaſt day, for his proſperous affairs. Unto this feaſt frequented the whole multitude of thoſe which were chief in that Province, and advanced to higheſt promotion and dignity. The ſecond day of theſe ſpectacles, the King putting on a robe of ſilver wonderfully wrought, at the dawning of the day came to the Theater, where his ſilver robe by reflex of the Sun-beams, yielded ſo gorgeous a gliſtering to the eye, that the ſhining thereof ſeemed terrible, and intollerable to the beholders; flatterers forthwith, one one thing, and other another thing, bolted out ſuch ſentences, as turned in the end to his confuſion, and ſaluting him as god, they added therewithal, Be gracious: for though*

Acts 12.

Joſeph. *Antiq.* l. 9. c. 7.

though hitherto we have feared thee as man, yet henceforth we confess thee to be above mortall nature. These things the King rebuked not, neither repelled this impious flattery. But when a little after he looked about, he beheld an Angel hanging over his head. The same forthwith he supposed to be a messenger of evil, who before was of goodness. Suddenly he felt himself pricked at the heart, with extream and vehement pain in his bowels, and heavily beholding his friends, said: I which seem to you a god, am now constrained to end the race of this life: fatall destiny hath found fault with your fond flatteries, which of late you sounded to my praise; I which was saluted immortall, am now to be carried away, and ready to yield up the ghost. This destiny no doubt is to be born withall, which God hath decreed. For we have lived not miserably, but in that prosperous estate which is termed blessed. When he had uttered these words, he sickned more and more. Then was he carefully and circumspectly carried unto the Pallace: but the rumour was spread abroad, over all the countrey, that without peradventure he would dye shortly. The multitude forthwith, together with women and children, covered with sackcloth, after their country manner, made supplication unto God for their King, so that all sounded of sorrow and lamentation. The King lying in a high lodging, and beholding the people prostrate upon their knees, could not refrain from tears. But after that he had been vexed, the space of five days with bitter gnawing of his bowels, he ended this life, being the fifty and fourth year of his age, and the seventh of his reign. For the space of four years he reigned under Cajus Cæsar, *governing the Tetrarchy of* Philippi *three year, and the fourth year he governed that Tetrarchy which was* Herods: *the other three years he passed under Claudius Cæsar.* I wonder that *Josephus* and others do alledge those things truly and agreeable to the divine Scriptures. But if any seem to disagree among themselves touching the name of the King, the time it self, and the act done do declare him to be the same, so that either by the error of the writer, the name was changed, or that he had two names, as many others have had.

This Angel in *Josephus* is an Owl.

The Oration of *Herod Agrippa* a little before his death.

If thou haddest lived well, no doubt thou shouldest have died well: thy life was very ill, thine end farre worse.

Herod Agrippa King of the *Jewes* seven years.

He was called sometimes *Herod*, sometimes *Agrippa*.

The censure of the Translator, touching the doubt raised about the name of *Herod*, which was smitten of the Angel with mortality.

EUsebius *in this former Chapter seemeth to clear a certain doubt which may rise about the name of this King, whether he were called* Herod, (*as* Luke *writeth in the* Acts of the Apostles) *or* Agrippa, *as* Josephus *every where termeth him.* Luke *saith:* Herod *the King stretched forth his hand,* &c. *Act.* 12. *Again,* Luke *saith,* Herod *went down from* Judea *to* Cæsarea, Eusebius *and* Josephus *do say, that* Agrippa *after he had continued three years in the Kingdome of* Judea, *went down to* Cæsarea. *Antiq. lib.* 19. *cap.* 7. Luke *saith,* Upon a day appointed, *Herod* arrayed himself in royall apparell, and sate on the judgment seat, and made an Oration unto the people, and the people gave a shout saying: The void of God and not of man. Eusebius *and* Josephus *say:* Agrippa *the second day of the spectacles or stage-playes, putting on a robe of silver which glistered,* &c. *The flatterers saluted him for God.* Luke *saith:* The Angel of the Lord smote him. Eusebius *saith: He beheld an Angel hanging over his head.* Josephus *saith: He saw an Owl sit over his head, and forthwith he supposed her to be a messenger of ill luck. Last of all,* Luke *saith:* He was eaten of worms and gave up the ghost. Eusebius *and* Josephus *say: that he was pricked at the heart with extream pain, and bitter gnawing of the bowels. All which circumstances tend to one effect. The greatest disagreement that I see, is in the name. By perusing the Histories of* Josephus *and* Eusebius, *I cannot perceive that there were more* Herods, *from the birth of Christ, (which were Kings of the* Jewes) *unto the utter overthrow of* Jerusalem, *under* Titus, *and* Vespasian *(whenas their Kings and high-Priests were quite cut off) then two: the first,* Herod *the* Idumæan, *who slew the infants, called also* Herod *the great. The second,* Herod *the Tetrarch, called* Herodes minor, *whose beginnings and endings, the Reader may behold in the Chronographie printed in the end of this present volume.* Eusebius (*lib.* 2. *cap.* 4. *also in his Chronicon, and* Josephus *Antiq. lib.* 18. *cap.* 11, & 14. & Bell. Jud. *lib.* 1. *cap.* 10, 11.) *do write: that* Agrippa (*touching whom this present doubt doth rise*) *being the son of* Aristobulus, *nephew to* Herod *the great, brother to* Herodeas *came to* Rome, *the year before* Tiberius *died, and was a suter under the Emperor* Tiberius, *for some office or other.* Tiberius *upon displeasure conceived against him, clapt him in prison. This* Agrippa *after the death of* Tiberius, *grew in such favour and credit with* Cajus Caligula, (*who succeeded* Tiberius) *that he accused* Herod *the Tretrarch before the Emperor of treason, for which crime*

Herod

Herod *(being convinced) together with* Herodias *was commanded to perpetuall baniſhment, and he appointed King of the* Jews. *This* Agrippa *was King ſeaven years, four under* Cajus Caligula, *and three under* Claudius. *Of* Claudius *he obtained, beſides his other Dominions as* Joſephus *doth witneſs (Antiq.* lib. 19. cap. 5.) *the Kingdome which* Herod *his grandfather had over* Judea *and* Samaria, *and with all the Tetrarchy of* Lyſanias. *His end and manner of death,* Luke, Euſebius, *and* Joſephus *have there deſcribed to be very lamentable. The time very well agreeth, his death to have been in the fourth year of* Claudius, *Anno Chriſti* 46. *though they differ in the name,* Luke *only calleth him* Herod, *all other Writers call him* Agrippa, *yet in* Joſephus *(Antiq. lib.* 19. *cap.* 5.) *I find, that this* Agrippa *had to his brother one* Herod. Agrippa *(ſaith he) begged of* Claudius, *for his brother* Herod, *the Kingdom of* Chalcis. *Again* Joſephus *ſaith, there met* Agrippa *certain Kings,* pariter & *Herodes* frater ejus, qui & ipſe *Chalcidis* habeat imperium : *and withall his brother* Herod, *which alſo was King of* Chalcis, *lib.* 19. Antiq. *cap.* 7. Claudius *wrote unto the Preſident of* Alexandria, *in the behalf of the* Jews, ſupplicantibus ſibi regibus, *Agrippa* pariter & *Herode, at the requeſt of both* Agrippa *and* Herod *the Kings.* Antiq. *lib.* 19. *cap.* 5. *Again in the ſame place* Claudius *himſelf in his Edict ſaith :* Patentibus me regibus, *Agrippa* & *Herode* chariſſimis, *&c.* libenter hoc præbui : *Whereas* Agrippa *and* Herod, *our dear Princes, made the petition unto me, I willingly condeſcend thereunto. I find moreover mention made, that this* Herod *ſurvived his brother* Agrippa. Joſephus *writeth thus,* Antiq. *lib.* 20. *cap.* 1. *Herod* the brother of the late deceaſed *Agrippa,* then King of *Chalcis,* requeſted of *Claudius Cæſar,* authority over the temple, the Ordaining of Prieſts, all which he obtained. A little after it followeth : *Herod* removed *Canthara* from the High-prieſthood, and ſubſtituted *Joſeph* the ſon of *Camus. Moreover* Joſeph. *ſaith:* Antiq. *l.* 19. *c.* 7. that after the departure of his Brother, he conſpired the death of *Syras. This is all, that I find to have been done by this* Herod : *Finally, he died in his bed, his end being come without any manifeſt or known diſeaſe.* Joſephus *ſaith :* Defunctus eſt *Herodes* frater regis *Agrippæ* majoris, octavo anno *Claudij* principatus, cujus regnum, *Claudius, Agrippæ* juveni dedit. Herod *the brother of King* Agrippa *the greater, died the eight year of the reign of* Claudius, *whoſe Kingdom* Claudius *aſſigned unto young* Agrippa. *Antiq. lib.* 20. *cap.* 5. *Bell. Jud.* lib. 1. cap. 10, 11. *We may in no wiſe think that* Luke *erred herein, he might peradventure mean this* Herod, *who had ſome doing in the temple, ſome dealing among the Prieſts, ſome authority over the* Jews, *who was carefull for them, together with his brother* Agrippa. *But his end hath no affinity with that of* Luke, *if we may credit* Joſephus, *who no doubt (being a* Jew *then living) was moſt skilfull, and beſt ſeen in the Jewiſh affairs. Wherefore to reconcile this diſagreement, let us call him* Herod *with* Luke, *and* Agrippa *with* Euſebius *and* Joſephus. *Nay leſt that we ſeem contrary to our ſelves, in taking contrary parts, let us make them friends, and joyning their hands together, name the man* Herod Agrippa, *which* Euſebius *meant, when he gathered the ſummaries of his Chapters, ſaying :* ὡς Ἀγρίππας ὁ Ἡρῴδης τὸν Ἀποστόλων δοξάζει, *how that* Agrippa *and* Herod *perſecuted the Apoſtles.* Euſebius *alſo in the latter end of the Chapter, ſuppoſeth the name either to have been changed, by ſome error of the Writer, or elſe that he was* δίωνυμος, *called after two names. Inaſmuch as hitherto in this our cenſure together with the other Writers, we have laid down the names of the Kings which governed the* Jews *ſince the birth of Chriſt : there remained yet one (which* Euſebius *lib.* 2. *cap.* 19. *toucheth) to be ſpoken of, that the Reader may find the Hiſtory, laid down in an ample and perfect manner. The ſame is* Agrippa *the younger or leſſer. After* Herod *the* Idumæan *the great which reigned thirty ſeven years (four only after the birth of Chriſt) ſucceeded* Archelaus, *which continued King nine years. The third after the birth of Chriſt, was* Herod *the Tetrarch, who reigned four and twenty years. The fourth was* Agrippa *major (touching whoſe name this controverſie aroſe) who reigned ſeven years. The fift and the laſt was* Agrippa *minor, ſon to the former* Agrippa, *whom the Angel ſtroke. This* Agrippa *reigned ſix and twenty years to the deſtruction of* Jeruſalem, *and the utter overthrow of the* Jews. Joſephus *writeth of him (Ant.* l. 19. c. 8.) *that he was but ſeventeen years old when his father died. This was he before whom* Paul *pleaded in the Acts of the Apoſtles, when he ſaid :* I think my ſelf happy King *Agrippa,* becauſe I ſhall anſwer this day before thee, *&c.* becauſe thou haſt knowledg of all cuſtomes, and queſtions which are among the *Jews. In the end* Paul *ſaid :* O King *Agrippa,* believeſt thou the Prophets? I know that thou believeſt. Then *Agrippa* ſaid unto *Paul :* Almoſt thou perſwadeſt me to be a Chriſtian, *&c. When all was done, Agrippa* ſaid unto *Feſtus :* This man might have been looſed, if he had not appealed unto *Cæſar,* Act. 26. *He began his reign under* Claudius, *he continued the reign of* Nero, Galba, Otho, Vitellius, *and part of the reign of* Veſpaſian, *and*

his

his son Titus. Josephus *commendeth him for divers virtues, he exhorted the* Jewes *to cut off all sedition, and not to venture upon that most dangerous war with the* Romans : volens & *Romanis* conservare *Judæos*, & *Judæis* templum atque patriam, *willing or being desirous to save for the* Romans *the* Jews, *and for the* Jews *the temple and their native soil.* Bell. Jud. *l* 2. *c.*17. *He entertained* Vespasian, *in the time of the wars at* Tiberias. *Jud. Bell.* l. 3. *c.* 16. *Joyning with* Vespasian *at the siege of* Gamala, *he is wounded in the arm with a stone out of a sling.* Bell. Jud. l. 4. c. 1. *He is sent to* Rome *by* Vespasian, *(who then was but General-Captain) unto* Galba *the Emperor, and hearing by the way that* Galba *was dead, and that* Otho *succeeded him, went on his journey nevertheless.* Bell. Jud. *l.* 5. *c.* 6. *His last end I find no where written. But touching the kingdome, the rule, and the government of the* Jews, *after the utter ruine and overthrow of* Jerusalem, *with the confusion of the* Jews : Vespasianus *wrote unto* Tiberius Maximus *Lieutenant of* Judea, *that he should sell all the land of the* Jews, *reserving only a place called* Massada, *unto certain souldiers,* Joseph. Bell. Jud. *l.* 7. *c.* 26. *Now (gentle Reader) thou maist hereby note the wisdom and providence of God touching this wicked brood, that as* Josephus (*Antiq* l. 18. c. 11.) *writeth :* Inter centum annorum spatium, cuncta *Herodis* origo consumpta est, *within the compass of one hundred years all the progeny of* Herod *was rooted out.*

CHAP. XI.

Of Theudas *the sorcerer and his adherents.*

INsomuch as *Luke* in the *Acts* brought in *Gamaliel,* who (when consultation was about the repressing of the *Apostles*) said : that before that time there arose up one *Theudas,* which came to nought, and as many as hearkned unto him : now therefore let us alledg the testimony of *Josephus* concerning him. He writeth in the place aforecited these words: *When* Fadus *was Lieutenant of* Judea, *a certain sorcerer named* Theudas *perswaded a great multitude to follow unto the river* Jordan, *bringing with them their whole substance. For he reported himself to be a Prophet, and that at his commandment the river should divide it self parting in the midst, yielding unto them a free passage through, and in so saying he seduced many. But* Fadus *suffered not their folly to take effect, for he sent out a troop of horsemen, which apprehended them unawares, slew many, and took many alive : but* Theudas *himself being taken, they beheaded, and brought his head to* Jerusalem. After this consequently *Josephus* reporteth of the famine, which was under *Claudius,* in this manner.

Acts 5.

Joseph. *Ant.* l. 20. c. 4.

CHAP. XII.

Of Helen *Queen of the* Osroenians, *and of* Simon Magus.

AFter this there fell a great famine in Judea, *where Queen* Helen *bought much corn of the* Ægyptians, *and distributed to them that wanted.* And these things accord with that in the *Acts of the Apostles,* how the Disciples of *Antioch,* after their ability, sent succour unto the Saints inhabiting *Judea,* to be delivered unto the Elders, by the hands of *Paul* and *Barnabas.* But of this *Helen* (whereof also this Historiographer mentioned) there remain unto this day certain famous monuments, in the suburbs of *Ælia.* It is said of old, that she was Queen of the nation called *Adiabeni.* When that now the faith in our Saviour and Lord Jesus Christ was published among all people, the mortall enemy of mankind, endeavouring to withdraw the Regal City from the truth; conveyed thither *Simon* (whereof mention was made before) and furthering his devilish enchantment, seduced many of them which dwelt at *Rome.* This *Justinus* doth also declare, who alittle after the *Apostles* time was famous as touching our doctrine : concerning whom I will lay down these things that may seem agreeable unto the time. This *Justinus* in the former Apology, which he wrote in the defence of our doctrine, saith thus.

Acts 11.

These *Adiabeni* were a nation dwelling beyond *Euphrates.*

Joseph. *Bell. Jud.* l. 6. c. 7.

CHAP. XIII.

Of Simon Magus, *and* Helena *a certain witch his yoke-fellow.*

AFter the ascention of our Saviour into the heavens, *the Devil brought forth certain men which called themselves gods, who not only suffered no vexation of you, but attained unto honour amongst you, by name one* Simon *a* Samaritan, *born in the Village*

Justinus Mart. *in Apolog.*

Gitton, *who (under* Claudius Cæſar) *by the art of devils, through whom he dealt, wrought deviliſh enchantments, was eſteemed and counted in your Regal City of* Rome, *for a god, and honoured of you as a god, with a picture between two bridges upon the River* Tibris, *having this* Romane *ſuperſcription:* Simoni Deo ſancto: *To* Simon *the holy god. And in manner all the* Samaritans, *and certain alſo of other Nations do worſhip him, acknowledging him for the chief god. And together with him one* Helena, *who at that time wandred to and fro with him, which firſt of all had her abiding in* Tyrus *a City of* Phœnicia, *at the receipt of cuſtome, and was termed of him, The principall underſtanding.* Thus far *Juſtinus.* Agreeable unto this is that of *Irenæus* in his firſt Book againſt *Hereſies,* where he writeth of this man, and of his impious and damnable doctrine, which at this preſent I think ſuperfluous to recite; inaſmuch as every one that is diſpoſed, may eaſily underſtand the original, the lives, the fond arguments; and the whole enterpriſes of the grand Hereticks of theſe latter times, which of purpoſe are largely publiſhed in the aforeſaid work of *Irenæus.* This *Simon* we learn to have been the firſt author of all hereſies, and they that of him hold this hereſie unto this day, faining through purity of life the chaſt philoſophy of Chriſtians renowned among all men, put in ure again the peſtilent ſuperſtition of pictures, from the which they ſeemed once to be free, falling proſtrate before the pictures and carved Images of *Simon* and his gill *Helena* (mentioned before) worſhipping them with incenſe, and ſacrifices, and ſweet odors. They have as yet certain more deteſtable myſteries, which are ſaid to amaze him that firſt heareth the ſame, and they have a written oracle among them, which bringeth aſtoniſhment. Theſe men indeed are ſo full of aſtoniſhment, extaſie, and meer madneſs, that not only they may not be committed to writing, neither alſo with modeſty be uttered of chaſt lips, ſo much do they overflow in filthineſs and obſcenity. For whatſoever may be imagined more foul than any filthineſs, the ſame hath their damnable hereſie ſurpaſſed: and indeed they delude poor wretched women with an heap of all kind of evils.

This *Helen* was a common harlot. *Irenæus lib.* 1. *cap.* 20. calleth this *Helen, Selen.*

Simon the father of hereticks.

The Image of Symon Magus worſhipped. &c.

Chap. XIV.

How Simon Magus *after his deviliſh dealing in* Judea, *got him to* Rome, *where he was met of* Peter *the Apoſtle.*

THe malicious power of Satan, enemy to all honeſty, and ſoe to all humane ſalvation, brought forth at that time this monſter *Simon*, a father and worker of all ſuch miſchiefs, as a great adverſary unto the mighty and holy *Apoſtles.* But the divine and ſupercelestiall grace ſo ſuccoured her Miniſters, that by their preſence, the kindled flame of wickedneſs was quenched, and all pride by them abated and humbled, which did ſet it ſelf againſt the knowledg of God. Wherefore neither the ſtriving of *Simon*, neither of any other that then ſtarted up, was able to withſtand thoſe Apoſtolick times. For the brightneſs of truth, and the divine word, lately ſhining from above, prevailing on earth and working in the *Apoſtles*, victoriouſly overcame, and mightily overgrew all things. But the aforeſaid Sorcerer (having the eyes of his mind ſuddenly ſtricken as it were with ſome divine illumination, when he was manifeſtly known to have maliciouſly dealt againſt *Peter* the *Apoſtle* in *Judea*) fled a long journey by Sea, from the Eaſt unto the Weſt, thinking by that flight to live afterwards at his hearts-eaſe. And coming into the City of *Rome*, he was ſo aided by that power which prevaileth in this world, that in ſhort time he brought his purpoſe to ſuch a paſs, that his picture was there placed with others, and he honoured as a god. But this impiety did not long proſper: for incontinently under the raign of *Claudius*, the great providence of the God of all things loving to mankind, guided unto *Rome Peter* that great and conſtant *Apoſtle*, chief of all the reſt for courage, againſt this ſo great a corrupter of Chriſtian life, who like a valiant Captain (fenced with the divine armour of God) tranſported from Eaſt unto Weſt, the precious Merchandize of ſpiritual brightneſs, the wholeſome doctrine, and light of ſouls, that is, the preaching of the glad tidings of the celeſtiall Kingdome.

The combate of light and darkneſs.

Simon Magus cometh to *Rome.*

Peter came to *Rome* under *Claudius.*

CHAP. XV.

These two Chapters in the Greek were one.

The foyle of Simon, *and mention of the Gospel written by St.* Mark.

WHen the heavenly word came thither, immediately the power of *Simon* together with himself came to naught; but on the contrary, such a light of piety shined in the minds of such as heard *Peter*, that they were not sufficed with once hearing, neither satisfied with the unwritten doctrine that was delivered, but earnestly besought St *Mark* (whose Gospel is now spread abroad) that he would leave in writing unto them the doctrine which they had received by Preaching; neither ceased they, until they had perswaded him, and so given an occasion of the Gospel to be written, which is now after *Mark*. It is reported, that the *Apostle* understanding of this by inspiration of the holy spirit, was pleased with the motion of those men, and commanded this Gospel now written to be read in the Churches. *Clemens* in the sixt of his *Hypotyposeon*, reporteth this story. With him agreeth *Papias* Bishop of *Hierapolis* in *Asia*, who saith, that of this *Mark* mention is made by *Peter* in his former Epistle, which he compiled being at *Rome*, and of him the City of *Rome* figuratively to be called *Babylon*, the which is signified when he saith: *The Church wich is at* Babylon, *elected together with you, saluteth you and* Mark *my son*.

The *Romanes* requeſt Saint *Mark* to write a Goſpel.

Clemens.

Papias.

1 Pet. 5. *Rome* figuratively called *Babylon*.

Chap. 15. after the Greek.

CHAP. XVI.

How that Mark *first of all others, preached unto the* Ægyptians *the knowledge of Christ.*

MArk is said first of all to have been sent into *Ægypt*, and there to have both preached the Gospel which he wrote, and first to have setled the Churches of *Alexandria*: and so a great multitude of believers, both men and women at the first meeting, was gathered together, by a certain philosophical and diligent exercise; so that *Philo* thought good to commit in writing unto us, their exercise, their conventicles, their diet, and all the other trade of their life. * It is reported that this *Philo* came to *Rome* under *Claudius*, and had conference with *Peter*, who then preached unto the *Romanes*, neither is it unlike. That Commentary, which we know to have been compiled by him in his latter dayes, containeth manifestly the Canons hitherto conserved in the Church. And insomuch as curiously he hath described unto us the lives of our religious men, it is very like that he did not only see those Apostolick men of his time, being by originall *Hebrews*, and therefore observed the ancient rites and ceremonies of the *Jews*, but also allowed of them as godly and honest.

Mark the first preacher of the *Ægyptians*.

* Chap. 6. in the Greek. *Philo* came to *Rome* under *Claudius*.

CHAP. XVII.

Eusebius *reporteth out of* Philo, *the lives, the manners, the studies, the habitations, the assemblies, the judgement of the interpretation of the Scriptures, of the religious men in* Ægypt *and thereabout, flourishing in his time.*

FIrst of all this plainly appeareth, that *Philo* passed not the limits of verity, in reporting those things which he wrote (either of himself or from others) in that Book by him intituled: *Of the life contemplative, or Worshippers*, saying: That the men and women were called worshippers, either because like cunning Physitians, they cured and healed such as came unto them of their malicious passions: or else because that religiously they worshipped the celestiall Godhead, with pure and sincere worship. But whether he of himself gave them this name for the aforesaid causes, or whether at the beginning they were so called, whenas yet the name of Christians was not every where published, I think it not needfull curiously to sift out. Yet first of all this he witnesseth: *That they renounced their substance, and they which professed Philosophy, abandoned their own proper goods, and severed themselves from all the cares of this life: and forsaking the Cities, they lived solitarily in fields and gardens: they accounted the company of them which followed the contrary trade of life, as unpro-*

Philo Judæus.

fitable and hurtfull unto them, who then lived thus (as it was likely) to the end, that with earneſt and fervent deſire they might imitate them which led this propheticall life. For in the *Acts of the Apoſtles*, whence no doubt this is rehearſed, it is written that all the Schollers of the *Apoſtles* ſold their ſubſtance and poſſeſſions, diſtributing to every one as need required, ſo that none wanted among them. *For as many* (ſaith the Text) *as had lands or houſes, ſold them, and bringing the price thereof, laid it at the Apoſtles feet,* to this purpoſe, that ſeverally every ones want and neceſſity might be ſupplied. The like doth the ſame *Philo* teſtifie, writing thus: *In many places this kind of people liveth, (for it behoveeb as well the* Grecians, *as the* Barbarians, *to be partakers of this abſolute goodneſs) but in* Ægypt *in every Province (ſo they term them) they abound, and eſpecially about* Alexandria. *From every where the beſt withdrew themſelves (as it were into their native countrey) into the ſoil of theſe worſhippers, as a moſt commodious place, adjoyning to the lake of* Mary *in a low vale, very fit, both for the ſecurity, and temperature of the aire.* Afterwards deſcribing the manner of their manſions, he writeth thus of the Churches of that region: *In every village there is a religious houſe, which they call* Seminon, *and a Monaſtery, wherein they inhabiting, do celebrate the myſteries and honeſt and holy life, carrying thither nothing, neither meat nor drinke, neither any other thing neceſſary for the ſuſtentation of the body, but the Laws and the Oracles of the Prophets, Hymnes, and ſuch like, whereby knowledge and piety is increaſed and conſummated.* And a little after he ſaith: *All the time that is from morning to evening, is of them ſpent in godly exerciſe; for reading the holy Scriptures, they meditate thereupon, handling allegorically the divine Philoſophy of their native countrey. And they ſuppoſe thoſe ſecret types which by figures are ſignified, to be made manifeſt by the expoſition of the Scriptures. They have certain Commentaries of ancient Writers, who being ringleaders of their Opinions, have left unto their Poſterity monuments of many things allegorically handled, which they uſing as patterns, do imitate the driſt of their intent.* Theſe things ſeem to have been uttered by this man, as though he had been an Auditor unto their expoſition of the Scriptures. It is alſo very like, that the Commentaries which he reporteth to have been among them, were the *Goſpels*, and the works of the *Apoſtles*, and certain expoſitions of the ancient Prophets, ſuch as partly that Epiſtle unto the *Hebrews*, and alſo the other Epiſtles of *Paul* do contain. To be ſhort, that they newly compiled and collected Pſalmes: thus he writeth, *They contemplate not only divine things, but they make grave Canticles, and Hymnes unto God in a more ſacred rhime, of every kind of meeter and verſe.* And many more things he declareth in that Book which we here mention. But thoſe things ſeemed neceſſarily ſelected of him, which paint unto us the ſure and certain notes of their Eccleſiaſtical converſation. But if any man ſuppoſe theſe things now ſpoken of, not properly to appertain unto the policy of the Goſpel, not to be applyed unto others beſides theſe forementioned worſhippers, let him at leaſtwiſe credit that, which out of his words we will alledge, and no doubt if he judge indifferently, he ſhall find an infallible teſtimony. For thus he writeth: *Firſt of all, they place continency in the mind, as a certain foundation; next they build thereupon other virtues. Not one eateth, or drinketh before Sun ſet, adjudging the divine meditating of wiſedom, to be a work of light, and the curious feeding of the carkaſſe, to be a work of darkneſſe, giving unto the one the day, unto the other the leſſer part of the night. Many think not upon meat, no not in whole three dayes, being raviſhed with a greater deſire of knowledge than of food. Many are ſo delighted and enamoured with the food of wiſedom, which abundantly, copiouſly, and plentifully miniſtreth all kind of learning, that they abſtain from meat and twice as long, and ſcarce in ſix dayes they receive their neceſſary food.* Theſe words of *Philo*, in our opinion, concern (without all contradition) our men. But if any man as yet ſtifly gain-ſay, and look to be further perſwaded, let him credit more evident demonſtrations, which he ſhall not find among any others, ſave onely the Chriſtians, who religiouſly rule themſelves according unto the Goſpel: for he ſaith, *Among them of whom we ſpeak, there are women to be found, whereof divers are elderly Virgins, vowing chaſtity, not by compulſion or neceſſity (as the guiſe and manner is of holy Virgins among the* Gentiles) *but rather voluntarily; for the zeal and deſire they have to wiſedom, with whoſe company, theſe women acquainting themſelves, deſpiſe corporall luſt, deſirous not of mortall, but immortall children, which ſoly the amiable and godly mind of it ſelf begetteth.* And afterwards he

Acts 4.

Philo of the worſhippers in *Ægypt.*

Manſions. Churches. Religious houſes.

Study of holy Scripture.

Pſalms and Hymnes.

The continency of the worſhippers. Abſtinence.

Virgins. To compell ſome to vow chaſtity is Paganiſme.

he setteth forth the same more plainly, *For the interpretation* (saith he) *of the sacred Scriptures are among them allegoricall and figurative. For unto these men the Whole Scripture seemeth like a living creature, so that the externall shew of words, resembleth the superficies of the body, and the hid sense or understanding of the words, seem in place of the soul, which their religion began to contemplate, by the beholding of names, as it were in a glass, observing a passing beauty with the bright beams of shining sentences.* What need we to adde unto these, how that they assembled together, severally men, and severally women, and so had their conversation: and what exercise they practised among them? which as yet are in use among us, and especially such as we have been accustomed to use in our fastings, vigils, and reading of divine Scripture about the festivall day of the blessed Passion, which the aforesaid author hath diligently noted, after the same manner as they are observed among us, and delivered it in writing; but especially describing the vigils of that great feast, and the exercises thereof, with hymnes, as the manner is among us. And how that one singing in verse, and the rest giving diligent ear with silence, they all close in the end, and sing with him the last verse of the hymne. He hath written also, how that on the foresaid dayes, they lye on pallets, tasting at all neither wine, neither any living creature, but their drink was clear water, and their food bread with Salt and Hyssop. He writeth moreover of their government, I say of them to whom the Ecclesiastical Lyturgies are committed, of their Deaconships, and of the presidency of Bishops, placed above all. But if any man be desirous to know these things exactly, let him repair unto the History of the aforesaid author. Now that *Philo* writing of these things, intreated of the first preachers of the Gospel, and the rites delivered them of the *Apostles* of old, it is manifest to every man.

Allegorical interpretation.

Synods.

Conference.

Fastings.

Vigils.

Beds made of leaves, chaffe, and grass.

Bread and water.

Bishops.

Deacons.

CHAP. XVIII.

The commendation of Philo, *the Catalogue of his Works, whereof many are not extant.*

THis *Philo* flowed in words, he was deep of understanding, high and profound in the contemplation of holy Scripture, he compiled a divers and variable Exposition of the Scriptures, prosecuting after his order and manner, as well the tract of the Book of *Genesis* with the Allegories thereof, as the summe in the Chapters contained, laying down the Questions incident and Solutions to the same, intitling his Book: *The questions and solutions throughout* Genesis *and* Exodus. There are besides extant of his, severall Tracts of his *Problems*: namely, *Two Books of Husbandry*, as many *Of Drunkennesse*, and certain others, having their proper and peculiar Titles, whereof one is: *What the sober mind prayeth or voweth?* Also, *Of the confusion of tongues, Of wandring and finding, Of Assemblies about discipline.* Of that: *Who can be heir of the goods of God?* Or: *What division can be of equals and contraries? Of the Three Virtues*, whereof *Moses* with others hath written. Moreover: *Of them whose names are changed, and why they are changed:* where he witnesseth himself to have written again and again *Of Testaments.* There is extant a Volume of his, *Of banishment*, and, *Of the life of a perfect wise man, according unto righteousnes*: or, *Of unwritten Laws.* Again: *Of Giants*: or, *That the Godhead is not changed. Of Dreames*, which according unto *Moses* are given from above, *Five Volumes.* And thus much of them which he wrote on *Genesis*, that came to our hands. We have also known upon *Exodus*, *Five Books of Questions*; and, *Of the Tabernacle*; and, *Of the Ten Commandments*, and, *Four Books of them which by nature of Laws may be referred unto the Ten Commandments. Of the sacrifices of beasts, what kinds of sacrifices there be?* Of that: *What rewards are set forth unto the good and godly in the Law: what punishments and curses to the wicked.* There are found also certain severall Books of his, as, *Of Providence*, and, *Of the* Jews, *Of Politicks*, and, *Of Alexander*: and concerning that, *That brute beasts have reason.* Again, *That he is a slave which is wicked*: and there followeth another Book, *That he is free which is godly.* After these he wrote, *Of the life contemplative, or worshippers*, whence we borrowed these things, which we alledged concerning the Apostolick mens lives: *The interpretations of the Hebrew names* in the *Law* and *Prophets* are attributed unto his industry. This *Philo* coming to *Rome* in the time of *Cajus*, wrote a Book of the *Impiety of* Cajus, wittily cloaking it with the title of virtue: which Book being read before the *Romane*

Senate in the time of *Claudius* was ſo well thought of, that his Books were chained in the publick Library, as famous Monuments. At the ſame time, when *Paul* had travelled in compaſs, from *Jeruſalem* to *Illyricum*, *Claudius* vexed the *Jews*, when *Aquila* and *Priſcilla* with certain other *Jews* were expulſed *Rome*, and came to *Aſia*, where they had their converſation together with *Paul*, who then confirmed the Churches, whoſe foundations he had lately laid: whereof the holy Scripture in the *Acts of the Apoſtles* ſufficiently inſtructeth us.

Acts 18.

An. Chriſti 51.

Chap. XIX.

What calamity happened unto the Jews *in* Jeruſalem *upon* Eaſter *day.*

The juſtice of God for contemning his Sonne.

Joſeph. *bell. Jud. l.2.c.11.*

WHen *Claudius* yet raigned, ſo great a ſedition and ſtir was raiſed in *Jeruſalem* about the feaſt of *Eaſter*, that of them only which were preſſed to death in the porches of the Temple, and troden under foot, there were ſlain thirty thouſand *Jews*; and that feſtivall day was unto the whole Nation a day of mourning, lamentation being raiſed throughout all their dwelling places; And this *Joſephus* doth write word by word. *Claudius aſſigned* Agrippa (*the ſon of* Agrippa) *King of the* Jews, *ſent* Felix *to be Lieutenant of the whole Province of* Samaria, Galilee, *and the region beyond* Jordan; *and when he had raigned thirteen years and eight moneths he died, leaving* Nero *to ſucceed him in the Empire.*

Chap. XX.

What calamity happened at Jeruſalem *under* Nero: *the ſedition between Prieſt and People. The death of* Jonathas *the High-Prieſt.*

Joſeph. *Anti. l.20. c.13.*

UNder *Nero*, *Felix* being Procurator of *Judea*, there was then raiſed a ſedition between the Prieſts, which *Joſephus* in the twentieth Book of *Antiquities* deſcribeth thus: *There aroſe diſſention between the High-Prieſts, and inferior Prieſts and chief of the people at* Jeruſalem. *Every one gathering unto him a company of Ruffians and Cutters, played the captain, they ſkirmiſhed among themſelves, they vexed one another, they ſlinged one at another, but there was none to bridle them: and theſe things freely were done in the City, as though there had been no Preſident. So impudent and paſt all ſhame were the High-Prieſts become, that they ſtuck not to ſend, and take away from the barn-floores, the tythes due unto the inferior Prieſts, ſo that in the end it fell out, that the Prieſts were ſeen to periſh for poverty; in ſuch ſort did the violence of theſe ſeditious perſons prevail beyond all right and reaſon.* Again the ſame Hiſtoriographer writeth, that at *Jeruſalem*, about that time there aroſe a certain multitude of thieves or robbers, which ſlew them by day that met them in the ſtreets, and ſpecially on the holy dayes, mingled themſelves with the multitude, and carrying weapons covered under their garments, they wounded the chief men, and when the wounded fell down, they drew themſelves to them that were incenſed againſt the thieves, and ſo brought to paſs through the cloaking of their pranks that they could not be apprehended. To be brief, he writeth that *Jonathas* the High-Prieſt was ſlain of them firſt, and daily after him many, and the fear to have been greater than the calamity it ſelf, becauſe that every man every hour looked for death, as in war.

The High Prieſts robs the inferior Prieſts of their tithes.

Joſeph. *Antiq. l.20.c.11.*

Chap. XXI.

Of the ſedition that the Ægyptian *ſorcerer moved, whereof the Acts make mention.*

Joſeph. *bell. Jud. l.2.c.12.*

COnſequently after theſe he annexeth other things, ſaying: *With a greater plague did the* Ægyptian, *being a falſe Prophet, afflict the* Jews. *For when he came unto thoſe parts, and being a ſorcerer had gotten unto himſelf the credit of a Prophet, he gathered together about thirty thouſand ſeduced people, whom he guided from the wilderneſs unto mount Olivet, whence he might make an ambuſhment upon* Jeruſalem: *and if he obtained his purpoſe, to exerciſe tyranny, partly upon the* Roman *watch, and partly upon the people: uſing to his wicked enterpriſe, the company of heady and wilfull ſwaſhbucklers. But* Felix *preventing his violence met him*

him with armed souldiers that were Romans, *with whom all the rest of the people conspired, ready to revenge themselves of them. After their meeting, and assaults given, the* Ægyptian *with a few fled his way, and many of his adherents were soyled and taken alive.* Thus far *Iosephus*, in the second Book of his Histories. I think it also very expedient, to confer with these that which is read in the *Acts of the Apostles* concerning this *Ægyptian*, where it is said unto *Paul* by the Tribune of the souldiers, (that was at *Jerusalem*, under *Felix*) when the multitude of the *Jews* had raised a tumult against him: *Art thou that* Ægyptian, *which a few dayes ago, hast raised with thee four thousand common thieves, and leddest them unto the wilderness?* And such were the things that happened under *Felix*. Acts 21.

CHAP. XXII.

The going of Paul *unto* Rome, *and his pleading there, with his Martyrdome.*

Festus is sent by *Nero* to succeed *Felix*, under whom *Paul* pleading for himself, is brought bound to *Rome*. There was with him *Aristarchus*, whom justly in some place of his Epistles, he calleth his fellow captive, and *Luke* when he had finished the *Acts of the Apostles*, concluded his History here, saying: *That* Paul *lived peaceably at* Rome *two whole years, and preached the Word of God without impediment.* The which being expired, fame goeth that the *Apostle* (after account made of his doctrine) returned unto the office of preaching, and afterwards when he came the second time unto the City, under the same Emperor, to have been crowned with martyrdome. When he lay in prison, he wrote the latter Epistle unto *Timothy*, instructing him both of the account of doctrine that he made in his former captivity, and also of his death approaching nigh. Take hereof his own testimony: for thus he writeth, *At my former apperaance none assisted me, for all forsook me, I pray God that it be not laid to their charge. But the Lord assisted me, and strengthened me, that by me the preaching should be accomplished, and that all nations might hear, And I was delivered out of the Lions mouth.* By these words he plainly sheweth, that he was before delivered out of the Lions mouth (meaning as it appeareth *Nero*, because of his cruelty) that the preaching might be supplyed by him. For he foreseeing in the spirit, that his death drew nigh, immediatly saith: *I have been delivered out of the Lions mouth.* And again, *The Lord will deliver me from every evill work, and reserve me unto his heavenly Kingdom*: Noting his martyrdome to draw nigh, the which more evidently he foresheweth in the same Epistle, saying: *For I am now ready to be offered, and the time of my dissolving is at hand.* In the same latter Epistle to *Timothy*, he declared *Luke* alone to be with him; but in his former appearance and pleading, not one, no not *Luke* to be with him. Wherefore it is plain that *Luke* wrote the *Acts of the Apostles* unto that time, knitting up his History with his absence from *Paul*. These things have we spoken, to this end, that we may warrant the martyrdom of *Paul*, not to have been consummated when *Luke* finished his History, that is, when *Paul* came to *Rome*. It is very like, that the apology of *Paul* for his doctrine, might have been at the beginning sooner accepted, when *Nero* was somewhat milder in affection and dealing: but after that, he fell unto such outragious wilfullness, he was quick with others for the *Apostles* sake. Col. 4. Acts 28. Whereof read the 25. Chapt. of this 2. Book. 2 Tim. 4.

CHAP. XXIII.

Of the martyrdome of James *called the brother of Christ.*

WHen the *Jews* were out of hope to accomplish their plot against *Paul*, who after his appeal unto *Cæsar*, was sent by *Festus* unto *Rome*, they turned themselves against *James* the brother of Christ, who was placed of the *Apostles* Bishop of *Jerusalem*. The like they practice against him, placing him in the midst, and requiring of him, that in presence of all the people, he would renounce the faith of Christ. Whenas he contrary to their expectation, freely and with greater audacity than they hoped, in presence of all the multitude, had confessed *Jesus* to be the Son of God, our Saviour, and Lord, they could no longer abide his testimony, for he was counted of all most just, for his excellent wisedome and piety which he shewed in life, but slew him, having gotten opportunity to the accomplishing of this hainous fact, by the vacancy of the Regall seat. For *Festus* Governor *James* Bishop of *Jerusalem*.

Governor of *Judea* being dead, the Province wanted a Preſident or Procurator. But how *James* was ſlain, the teſtimony of *Clemens* (heretofore of us alledged) hath largely declared, that he being thrown down from the pinnacle of the temple, and brained with a fullers club, gave up the ghoſt. And *Ægeſippus* who immediately ſucceeded the *Apoſtles*, repeateth the circumſtance hereof exquiſitely in his fift Book, after this manner: James *the brother of Chriſt, took in hand the government of the Church after the Apoſtles, termed a juſt and perfect man of all men from the time of our Saviour unto us. For many other were called* James *beſide him, but this man was holy from his mothers womb. He drank neither wine, nor ſtrong drink, neither ate any creature wherein there was life. He was neither ſhaven, neither annointed, neither did he uſe bath. Unto him alone was it lawfull to enter into the holy places; he uſed no wollen veſture, but wore a Sindone, and alone frequented he the temple, ſo that he was found proſtrate on his knees, praying for the ſins of the people. His knees were after the guiſe of a camels knee, benummed and bereft of the ſenſe of feeling, by reaſon of his continuall kneeling in ſupplication to God, and petition for the people. For the excellency of his righteouſneſs he was called* Juſt, *and* Oblias, *which ſounded by interpretation, the bulwark or defence of the people in righteouſneſs, as prophecies do go of him. When divers asked him touching the hereſies among the people, whereof we mentioned before, Which was the gate or door of Jeſu, he anſwered: the ſame to be the Saviour; by whoſe means they believed* Jeſus *to be Chriſt. But the aforeſaid hereſies acknowledge neither the reſurrection, nor the coming of any judge, which ſhall reward to every one according to his works. For as many as believed, they believed by means of* James. *When many of the Princes were perſwaded, there aroſe a tumult of the Jews, Scribes, and Phariſees, ſaying: It is very dangerous leſt the whole people look after this* Jeſus, *as though he were* Chriſt: *and being gathered together, they ſaid to* James: *We pray thee ſtay this people, for they erre in* Jeſu, *as though he were true Chriſt, We pray thee perſwade this people, which frequent to the feaſt of the Paſſeover, concerning* Jeſu, *for we all obey thee; yea we, and all the people, teſtifie of thee, that thou art juſt, and reſpecteſt not the perſon of any man, perſwade therefore this multitude, that they erre not in* Jeſus, *for the whole multitude, and we, obey thee. Stand therefore upon the pinacle of the temple, that thou maiſt be ſeen aloft, and that thy word may be heard plainly of all the people; for becauſe of this Paſſeover, all the tribes are met here together with the* Gentiles. *The aforeſaid Scribes and Phariſees placed* James *upon the pinacle of the temple, and ſhouted unto him, and ſaid: Thou juſt man, at whoſe commandment we all are here, inſomuch as this people is ſeduced after* Jeſus, *who was crucified, declare unto us, which is the door or way of* Jeſus *crucified? And he anſwered with a loud voice: Why aſk ye me of* Jeſus, *the Son of man, whenas he ſitteth at the right hand of the great power in heaven, and ſhall come in the clouds of the air? Whenas he had perſwaded many, ſo that they glorified God at the teſtimony of* James, *and ſaid:* Hoſanna *in the higheſt to the ſon of* David: *then the Scribes and Phariſees ſaid among themſelves, We have done very ill, in cauſing ſuch a teſtimony of* Jeſu *to be brought forth. But let us clime up and take him, to the end, the people being ſtricken with fear may renounce his faith. And they ſhouted, ſaying, O, O, and the juſt alſo is ſeduced, and they fulfilled the Scripture, which ſaith in* Eſay: *Let us remove the juſt, for he is a ſtumbling block unto us. Wherefore they ſhall gnaw the buds of their own works. They climed up, and threw* Juſtus *down headlong, ſaying: Let us ſtone* James Juſtus. *And they began to throw ſtones at him, for after his fall he was not fully dead, but remembring himſelf fell on his knees, ſaying: I beſeech thee, Lord God, and Father, forgive them, for they wote not what they do. And as they were a ſtoning of him, one of the Prieſts the ſon of* Rechab, *the ſon of* Charabim *(whoſe teſtimony is in* Jeremy, *the Prophet cryed out: Ceaſe, What do you? this juſt man prayeth for you. And one of them that were preſent, taking a fullers club (with which they pounce and purge their cloathes) ſtroke* Juſtus *on the head, and brained him, and ſo he ſuffered martyrdome, whom they buried in that place. His pillar or picture as yet remaineth hard by the temple graven thus: This man is a true witneſs, both to the* Jews *and* Gentiles, *that* Jeſus *was Chriſt. And* Veſpaſianus *immediatly, having overrun* Judea, *ſubdued the* Jews. Theſe things at large recorded by *Ægeſippus*, are correſpondent to thoſe which *Clemens* wrote. This *James* was ſo famous and renowned among all men for his righteouſneſs, that the wiſe among the *Jews* imputed the cauſe of this ſudden beſieging of *Jeruſalem* after his martyrdome (which no doubt therefore happened unto them) to be for the preſumptuous offence practiſed againſt him. *Joſephus* ſticketh not to teſtifie the ſame in theſe words: *Theſe things happened unto the* Jews *in way of revenging the death of* James *the* Juſt, *which was the brother of* Jeſu *whom they call* Chriſt. *For the* Jews *ſlew him when he was a very juſt man.*

Ægeſippus lib. 5.

Eſay.
Sap. 2.

Joſephus.

The

The ſame *Joſephus* deſcribeth his death in the twentieth Book of *Antiquities*, ſaying: Cæſar *hearing of the death of* Feſtus *ſendeth* Albinus *Preſident into* Judea. *But* Ananus *the younger, whom we reported before to have taken upon him the High-Prieſthood, was a very preſumptuous and heady cock-brain, he clave unto the ſect of the* Sadduces, *which were merciles in judgment among all the* Jewes, *as we ſignified before.* Ananus *then being ſuch a one, having gotten opportunity to his mind, inſomuch that* Feſtus *was dead, and* Albinus *not yet come, called unto him a Council, commanding the brother of* Jeſu *called* Chriſt, *whoſe name was* James, *with certain others to be brought forth, accuſing them that they had trangreſſed the law, and delivered them to be ſtoned. As many in the city as were juſt and due obſervers of the law, took this fact grievouſly, ſending privily unto the King, and beſeeching him to write unto* Ananus, *that thenceforth he ſhould not attempt the like, inſomuch as his former fact was unadviſedly, and impiouſly committed. Certain of them met* Albinus *as he came from* Alexandria, *and inſtructed him hereof, that it was not lawfull for* Ananus, *to ſummon a Council contrary to his commandment.* Albinus *being thus perſwaded, wrote angerly unto* Ananus, *threatning revengement upon him for this fact. And King* Agrippa, *when he had governed the High-Prieſthood three moneths, deprived him, placing in his room* Jeſus *the ſon of* Dammæus. Thus far touching *James*, whoſe Epiſtle that is reported to be, which is the firſt among the univerſal Epiſtles. Yet we have to underſtand, that the ſame is not void of ſuſpition, for many of the ancient Writers make no mention thereof, like as neither of that which is under the name of *Judas*, being one of the ſeven called univerſall, yet notwithſtanding we know them to be publickly read in moſt Churches.

Antiq. *lib.* 20. *cap.* 16.

The Tranſlator for the removing of all ſuſpition, concerning the Canonicall Epſtile of *James.*

TOuching this James *whoſe Epiſtle hath been ſuſpected, take this leſſon of* Jerome *againſt* Helvidius, Diſce Scripturæ conſuetudine eundem hominem diverſis nominibus nuncupari, *Learn the manner of the Scripture, which calleth one and the ſame man after divers names; he is called in* Mat. 10. Mark 3. Acts 1. Jacobus Alphæi, *and numbred among the twelve Apoſtles. Though* Jerome *l.* 5. *c.* 17. *upon the Prophet* Eſay, *call him* decimum tertium Apoſtolum, *and* Dorotheus *Biſhop of* Tyrus, *do term him one of the ſeventy Diſciples. He is called* Jacobus frater Domini, James *the brother of the Lord, in* Mat. 13. 27. Mark. 6. 15. Gal. 1. *and in this preſent Hiſtory. But in what ſenſe he might be called his brother, being his mothers ſiſters ſon, read* Hierome *againſt* Helvidius, *which handleth that queſtion purpoſely. He is called* Jacobus Juſtus, *and* Oblias, *in the former Chapter of* Euſebius. *This Hiſtory reporteth him to have been placed by the Apoſtles Biſhop of* Jeruſalem, *and there to have governed the Church the ſpace of thirty years, for oft in the Scripture he is found at* Jeruſalem, *as* Acts 1. 14, 21. 1 Cor. 15. Gal. 1. 2. *Concerning his Epiſtle, and other parcels of holy Scripture, that they were not generally received, no marvell at all, conſidering the malice of the Devil, in obſcuring thoſe things which proceed from the holy Ghoſt.* Euſebius *writeth, that beſides the Epiſtle of* James, *the Epiſtle of* Jude, *the latter of* Peter, *the ſecond and third of* John, *with the* Revelation *were called into controverſie; ſo that ſome rejected them, ſome cleaved unto them,* tantum certis & indubitatis Scripturis, *as certain and undoubted Scriptures.* Jerome *in Catalog. Eccleſ. Script. of* James *writeth thus:* Unam tantum ſcripſit Epiſtolam, quæ & ipſa, ab alio quodam ſub nomine ejus edita aſſeritur. *He wrote one Epiſtle, which is thought to have been publiſhed by another, under his name. If this be the whole, no danger at all. The Canons commonly called the Apoſtles, Canon* 84. *have decreed this of the Epiſtle of* James, *together with the other parcels of the holy Scripture, that it was to be received for Canonical. So hath the Council of* Laodicea, *under* Damaſcus, *cap.* 59. *about the year of our Lord* 371. *And the third Council of* Carthage, *under* Siricius, *about the year* 417. *cap.* 47. Innocentius *the firſt, about the year of our Lord* 408. *in his Epiſtle to* Euxperius, *cap.* 7. *and* Gelaſius *the firſt, about the year* 494. *together with ſeventy Biſhops, have received them for Canonical. Of this mind is* Jerome ad Paulinum, & Auguſtine doctrina Chriſtiana, *lib.* 2. *cap.* 8. *So that from that time unto this day, they were generally allowed, and received for Canonical Scripture. Thus much I thought good here to note, leſt that the ſimple Reader, ſnared by the ſubtilty of Satan, (which in theſe perilous dayes throweth in bones for the true Chriſtians to gnaw upon) ſhould doubt of any part or parcell of holy Scripture, that might tend to his confuſion.*

Jerome. Mat. 10. Mark 3. Acts 1. Dorotheus *in Synopſi.* Mat. 13. 27. Mark. 6. 15. Gal. 1. Act. 1. 15, 21. 1 Cor. 15. Gal. 1. 2. Euſeb. *Eccleſ. hiſt. l.* 3. *c.* 21. *lib.* 3. *cap.* 22. Jerom. *Cata. Eccl. Script. Canon Apo. Canon* 84. *Concil.* Laodic. *c.* 59. *Concil.* Carthag. 3. *c.* 47. Innocen. *Ep. ad* Euxperium, *c.* 7. Gela. 1. Jerom. *ad* Paul. Auguſt. *de doctrina Chriſt. l.* 2. *c.* 8.

CHAP.

Chap. XXIV.

How that after Mark, Anianus *was appointed Biſhop of* Alexandria.

WHen *Nero* had raigned the ſpace of eight years, firſt after *Mark* the *Apoſtle* and *Evangeliſt*, *Anianus* took the government of the Church of *Alexandria*, a man both virtuous and renowned in all reſpects.

Chap. XXV.

Of the perſecution whidh happened under Nero, *whenas* Peter *and* Paul *ſuffered martyrdome at* Rome.

NEro now ſetled in his ſeat, fell into abominable facts, and took armour againſt the ſervice due unto the univerſall and almighty God. How deteſtable he was become, it is not for this preſent time to declare: for there be many that have painted out his wilfull malice; which may eaſily appear, if we conſider the furious madneſs of that man, through the which after that beyond all reaſon, he had deſtroyed an innumerable company, he fell into ſuch a ſuckling vein of ſlaughter, that he abſtained not from his moſt dear and familiar friends: yea, he tormented with divers kinds of death, his own mother, his brethren, his wife, and many of his neareſt kinſfolks, as if they had been enemies and deadly foes unto him. But it behooved us to note this one thing of him above the reſt, that he was counted the firſt enemy of all the Emperors unto the ſervice of God. Of him doth *Tertullian* the *Romane* write thus: *Read your authors, there ſhall ye find* Nero *chiefly to have firſt perſecuted this doctrine at* Rome: *when the whole Eaſt was now ſubdued, he became cruell unto all men. We boaſt and brag of ſuch a famous perſecutor. For they which knew him may eaſily perceive, that this our doctrine had never been condemned by* Nero, *had it not been paſſing good.* This enemy of God ſet up himſelf to the deſtruction of the *Apoſtles* (wherein he was firſt diſcovered.) For they write that *Paul* was beheaded, and *Peter* crucified of him at *Rome*. And that maketh for the credit of our Hiſtory which is commonly reported, that there be Church-yards unto this day, bearing the name of *Peter* and *Paul*. In like manner *Gaius* a *Romane* and an Eccleſiaſtical perſon, and after *Zepherinus* Biſhop of *Rome*, writing unto *Proclus* Captain of the hereſie which the *Cataphrygians* held, ſpeaketh thus of the Tombes wherein the *Apoſtles* were laid. *I* (ſaith he) *am able to ſhew the banners of the Apoſtles. For if thou wilt walk unto* Vaticanum *or the way* Oſtienſes, *thou ſhalt find there victorious banners of ſuch as have builded this Church.* And that they were both crowned with martyrdome at the ſame time, *Dionyſius* Biſhop of *Corinth* affirmeth in his Epiſtle unto the *Romanes*: *And you obtaining ſo goodly an admonition, have coupled in one, the building of the* Romane *and* Corinthian *Churches, performed by* Peter *and* Paul, *for they both inſtructed us, when they planted our Church of* Corinth.

Tertul. *in Apolog.* cap. 5.

Gaius.

Dionyſius Biſhop of *Corinth*

Chap. XXVI.

How the Jews *were wonderfully vexed at* Jeruſalem *under* Florus, *and of the ſtir in* Syria *raiſed againſt them.*

LIkewiſe ſuch as taught together in *Italy* ſuffered martyrdome at the ſame time. And that this Hiſtory may bring with it the more credit, *Joſephus* after he had declared many things of the miſeries which happened unto the Nation of the *Jewes*, doth ſet down word for word, that among many others there were an innumerable company of *Jewes* of account whipped and crucified in the City of *Jeruſalem*, by the commandment of *Florus*. He writeth, *That* Florus *was Lieutenant of* Judea, *whenas the wars being begun of old, increaſed in the twelfth year of the reign of* Nero. *Again, becauſe of the rebellion of the* Jews *throughout all* Syria, *there aroſe ſuch a tumult, that the* Gentiles *without all compaſſion, as deadly foes, deſtroyed the* Jews *which inhabited the Cities; ſo that the Cities were filled with graves, and young and old lay dead together; and women alſo were ſeen lying all along, having that uncovered which nature commanded to be kept ſecret, and the whole Province miſerably afflicted with unſpeakable calamities. And greater was the fear* (ſaith he) *of that which was like to enſue, than the harm already committed.* So far *Joſephus*. Such was then the lamentable ſtate of the *Jews*.

The End of the Second Book.

THE THIRD BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

Chap. I.

In what Countries the Apostles preached Christ.

WHenas the Jewish affairs stood as before is declared, the holy *Apostles* and *Disciples* of our Saviour were dispersed throughout the world: *Thomas* (as by tradition we receive) chose *Parthia*: *Andrew*, *Scythia*: *John*, *Asia*: where he made his abode, and died at *Ephesus*. *Peter* is reported to have preached to the dispersed *Jews* throughout *Pontus*, *Galatia*, *Bythinia*, *Cappadocia*, and *Asia*, who about his latter time, tarrying at *Rome*, was crucified with his head downwards, which kind of death he himself desired. What shall I say of *Paul*, which from *Jerusalem* to *Illyricum*, filled all places with the Gospel of Christ, and at the last suffered martyrdome at *Rome* under *Nero*? These things are manifestly, and word by word declared by *Origen*, in the third Tome of his Commentaries upon *Genesis*.

1 Pet. 1.
Peter the Apostle was martyred at *Rome*.
An. Christi 70.
Rom. 15.
Paul beheaded at *Rome* under *Nero*.
The first of the ten persecutions was under *Nero*.

Chap. II.

Who was the first Bishop of Rome.

Linus first, after the martyrdome of *Peter* and *Paul*, was chosen Bishop of *Rome*. *Paul* in the end of his Epistle which he wrote unto *Timothy* from *Rome*, in the salutation, maketh mention of him, saying: Eubulus *saluteth thee, and* Pudens, *and* Linus, *and* Claudia.

Linus Anno Christ. 70.
2 Tim. 4.

Chap. III.

Of the Epistles which the Apostles wrote.

THe Epistle of *Peter* which is called the first, hath been received without controversie. The Elders of old without any doubting, have alledged this in their works: but the latter Epistle we have learned not to be allowed. And yet because it seemed profitable, it was read of many amongst the rest of the Scriptures: but the *Acts* which are called *Peters*, and the *Gospel under his name*, and *the preaching of his* published under his name, with the *Revelation termed his*, are no where received as Canonicall Scripture: neither hath any ancient or late Writer alledged testimonies out of them. But in the process of our History, we thought good to signifie, together with the diligent Annotations of successions: what Ecclesiastical Writers have flourished at severall times: and what contrary allegations they used: and what writings they lawfully received: and what they rejected. But of the writings attributed to *Peter* (whereof we acknowledg one Epistle lawfully received: and never doubted of among the ancient Fathers) thus much shall suffice. *Fourteen Epistles* of *Paul* are manifest and well known. But how that divers rejected the Epistle which is unto the *Hebrews*, alledging the contradiction of the Church of *Rome*, that it was not *Pauls*, I think it requisite for to know: and what our Predecessors hereof have thought, I will lay down when occasion serveth. The *Acts* which go under the name of *Paul*, were never taken as undoubted for his. And because the same *Apostle* in his Epistle unto the *Romanes* saluteth certain, and amongst other *Hermes*, therefore appoint they the Book called *Pastor* to be his, which hath been gainsaid of many, therefore not to be numbred among those Books which are for certain. Others thought this Book very necessary, especially unto them that have need of an elementall introduction, but we have known it to have been publickly read in the Church, and alledged of many ancient Writers in their works. Let thus much be spoken of the holy Scriptures, as well of the generally received, as of the doubtfully rejected.

Two Epistles of *Peter*.

Forged writings published under the names of the Apostles.

Fourteen Epistles of *Paul*.
The Epistle unto the *Hebrews*.
The *Acts* of *Paul* counterfeit.
Rom. 16.
The Book of *Hermes* called *Pastor* was wont to be read in the Church.

Chap.

Chap. IV.

Of the ſucceſſion of the Apoſtles.

Rom. 15. Acts from 14 unto 21. Chap. 1 Pet. 1.

THat *Paul* preaching unto the *Gentiles*, planted the Churches from *Jeruſalem* unto *Illyricum*, it is manifeſt, both by his own words, and the teſtimony of *Luke* in the *Acts*. In what Provinces *Peter* preached unto them of the circumciſion, and delivered the doctrine of the New Teſtament, it appeareth by his words, and alſo by the Epiſtle which of truth is ſaid to be his, the which he wrote to the *Hebrews* that were ſcattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Aſia* and *Bythinia*. But how many, and what ſincere followers have governed the Churches planted by the *Apoſtles*, it cannot be affirmed, but ſo far forth as may be gathered out of the words of *Paul*. He had many fellow-labourers, and companions as he called them, whereof divers have purchaſed immortall memory, inaſmuch as he maketh continuall mention of them in his Epiſtles, and *Luke* in the *Acts* repeating the moſt famous remembreth them by name. *Timothy* is reported to be the firſt Biſhop of *Epheſus*, and *Titus* of the Churches in *Creta*. *Luke* by birth of *Antioch*, by profeſſion a Phyſitian, having his converſation of purpoſe for the moſt part with *Paul* and the reſt of the *Apoſtles*, left us proofs of skill compriſed in two volumes, medicinable for our ſouls health, the which he ſought out among them. One of the *Goſpel*, which he reporteth to have publiſhed according as he received it of them, which from the beginning were beholders and Miniſters of this doctrine, ſo that he ſearched all from the original: the other of the *Acts of the Apoſtles*, where he compiled not onely the things he heard with his ears, but alſo the things which he ſaw with his eyes. And of *Paul* they ſay, that he accuſtomed to mention the Goſpel of *Luke* when he ſpake, as of his own, ſaying: *According unto my Goſpel*. Among the other fellows of *Paul*, *Creſcens* is witneſſed to have been ſent by the *Apoſtle* himſelf into *France*. Touching *Linus* we ſpake before, that he was the firſt Biſhop of *Rome* after *Peter*, whom he remembreth to have been with him at *Rome*, in his latter Epiſtle unto *Timothy*. And *Clemens* the third Biſhop of *Rome* is proved by his teſtimony, to be *Pauls fellow-labourer* and companion. Moreover, *Dionyſius* the *Areopagite*, whom *Luke* in the *Acts* reporteth to have firſt believed at the Sermon of *Paul* unto the *Athenians* preached in *Areopagus*, was the firſt Biſhop of *Athens*. But another *Dionyſius* there was, Biſhop of the Church of *Corinth*. In proceſs of our Hiſtory, we will dilate of the ſucceſſors of the *Apoſtles*, in their ſeverall times ſucceeding. Now let us return unto that which conſequently dependeth upon the Hiſtory.

Peter and *Paul* had many fellow-labourers.

Timothy the firſt Biſhop of *Epheſus*. *Titus* the firſt Biſhop of *Creta*. *Luke* wrote a Goſpel, and the *Acts of the Apoſtles*. Luke 1. 2 Tim. 2. *Euſebus* ſaith *Creſcens* was ſent into *France*. Saint *Paul* (2 Tim. 4.) ſaith, he ſent him to *Galatia*. Hereby we may gather, that the Epiſtle to the *Galatians* was written by St *Paul* unto the Frenchmen.

Chap. V.

Of the utter beſieging of the Jews *after the paſſion and reſurrection of Chriſt.*

AFter that *Nero* had raigned thirteen years, *Otho* and *Galba* one year, and ſix moneths, *Veſpaſianus* was counted a potent Prince in *Judea*, among the armies appointed againſt the *Jews*, and being proclaimed Emperor of the hoſt that was there, forthwith he is ſent to *Rome*, committing unto his ſon *Titus* the wars then in hand againſt the *Jews*. Therefore after the aſcention of our Saviour, becauſe the *Jews* beſides the hainous offence committed againſt *Chriſt*, had wrought alſo manifold miſchiefs againſt his *Apoſtles*: firſt ſtoning *Steven* to death, next beheading *James* the ſon of *Zebedee*, and the brother of *John* with the ſword; and above all, *James* their firſt Biſhop after the aſcenſion of our Saviour, after the manner aforementioned: and driven out of *Judea* the reſt of the *Apoſtles*, purſuing them to death with innumerable wiles, whenas now they were ſent by the power of Chriſt to preach unto all nations, ſaying unto them: *Go teach all nations in my name*: yea, and the Congregation of the faithfull in *Jeruſalem* was commanded by an oracle revealed unto the beſt approved among them, that before the wars began, they ſhould depart the City, and inhabit a Village beyond *Jordan*, called *Pella*, into the which, when the Chriſtians leaving *Jeruſalem* had entred, and the holy men had forſaken the princely and head City of the *Jews*, together with all the land of *Judea*, the heavy hand of God apprehended that wicked generation, utterly to root them from among men, which had practiſed ſo preſumptuouſly againſt *Chriſt* and his *Apoſtles*. But how many miſchiefs happened

Veſpaſian is proclaimed Emperor. *An. Dom.* 72.

Steven ſtoned. Acts 7. *James* beheaded. Acts 12. *James* the firſt Biſhop of *Jeruſalem* martyred. The Apoſtles perſecuted. Matth. 28.

at that time unto this whole Nation: and how they chiefly which inhabited *Judea*, were driven to extream misery: and how many millions of men throughout every age, together with women and children, perished with the sword, with famine, and with infinite other kinds of death: and how many, and what Cities of the *Jews* were destroyed: to be short, how many calamities, and more than calamities they saw which fled unto *Jerusalem*, as the Metropolitan and best fortified City. Moreover the state of the whole war, and the several acts thereof, and how at length the *abomination of desolation*, fore-shewed by the Prophets, was set up in the Temple of God, sometime famous, but now suffering all manner of destruction, was utterly overthrown by fire: he that listeth to know, let him read the History of *Josephus*, where all these are diligently described. I think it necessary to note, how *Josephus* writeth, that upon the solemn dayes of *Easter*, there were gathered together at *Jerusalem* out of all *Judea*, to the number of *thirty Miriads of men*, and there shut up as it were in a prison, saying: *It was requisite that destruction due for their desert, drawing nigh by the just judgment of God should apprehend them upon those dayes (being as it were shut up in prison) in the which they before had drawn the Saviour and benefactor of all men, the anointed of God, unto his passion.* Omitting those things which particularly happened unto them, either by sword, or by any other calamity. I think it expedient to expresse their only misery by famine, so that the Reader may partly hereby conjecture, how that God not long after was revenged on them, for their impiety practised against *Christ*. Go to then, having our course again unto the first Book of the Histories of *Josephus*, let us peruse their tragical affairs.

Mat. 24. Dan. 9.

A myriad is ten thousand. Joseph. *bell.* Jud. *l.* 7. *c.* 17. saith, that the just number came to seven and twenty hundred thousand.

CHAP. VI.

Of the great famine that fell among the Jews, *and their miserable estate.*

FOr the rich men to abide in the City (saith *Josephus*) *was nothing but death. And under pretence of their traiterous flight unto the enemy, they were slain for their substance. The madnesse of these seditious men increased together with the famine, and both mischiefs daily, as a double fire waxed hot. Food was no where openly to be found: they rushed into the houses, and made search: if they found any, they beat them which denied it: if they found none, they tormented them as though they had with diligence hid it from them. The carkases of the poor wretches declared whether they had food or no. They which were of strong bodies seemed to have abundance of meat, but such as pined away, were overskipped, for it was judged an absurd thing to slay them which were ready to die for want of victuals. Many exchanged privily their wealth, the richer sort for a measure of wheat, the poorer sort for a measure of barley; then they hiding themselves in the inner and secret corners of their houses, some for meer poverty chewed the grains of raw wheat, some other sod it, as necessity and fear constrained them. There was no where any table covered. The meat as yet raw, was snatched from the coals. The meat was miserable, the sight lamentable, the mightier sort abounded, the weaker sort lamented. Famine exceedeth any dolefull passion. For nothing faileth in this case so much as shamefac'dnesse; the thing otherwise reverenced is here quite contemned; wives from their husbands, children from their parents, and that which was most miserable, the mothers snatched the meat from their infants mouths, and when their dearest friends pined away in their arms, they pitied them not so much, as to give them one drop of drink to save their lives. Neither yet escaped they thus miserably feeding. For on every side they were beset with seditious persons, greedily bent upon their spoil; where they espied any door shut, they conjectured straight, that there was meat in preparing, and forthwith rushing in, with the breaking open of the doors, they violently took the bread out of their mouths. The old men were buffeted, if that eagerly they endeavoured to retain their Victuals: The women were drawn by the hair of the head, if they hid ought of that they had in their hands. No compassion was had of the hoar-headed, or of the tender sucklings. But the Infants together with their nourishment, whereat they hung and held fast, were lifted up, and thrown down to be crushed against the pavement. Towards them which to prevent their assault, did eat their meat afore-hand (which was prejudicial to their ravening,) they used more cruelty, as if they had been injured by them. They invented cruel kinds of torments for the searching out of victuals. They stopped unto miserable men the passage of their*

Joseph. *bell.* Jud. *l.* 6. *c.* 11.

The cruelty of seditious persons together with this famine vexed them sore.

privy members with the grains of the Herb Orobus : *and pricked their fundaments with ſharp twigs : ſo that horrible things to be heard of, were exerciſed and ſuffered, for to extort the confeſſion of one loaf of bread, and knowledge of one handfull of meal : but the tormentors themſelves taſted not of hunger, (that is ever leſſe cruel which is of neceſſity,) but thus practiſing their rage, made proviſion againſt the days following : and meeting them which in the night ſeaſon crept out as far as the* Roman *watch, to gather herbs and green graſſe, now being eſcaped the enemy, them they ſpoiled. And whenas they had often made ſupplication, and called the dreadfull name of God to help, that at leaſt wiſe they might have ſome portion of that which they had gotten with danger, nothing was granted; ſo that at length it ſeemed gratefull unto them that were ſpoiled, that they periſhed not with their victuals.* Unto theſe things *Joſephus* addeth, ſaying : *All hope of ſafety was denied the* Jews, *together with their paſſage excluded, and the famine increaſing throughout their houſes and families, devoured the people. The houſes were full of carkaſſes of women and children, and the croſſe-ways repleniſhed with the carkaſſes of old men. Children and young men wandering came to the Market-place like Images, and every one fell down where the fit took him. The weak were not able to bury their Kinſfolks, and therefore waxed faint by reaſon of the multitude of dead men. And becauſe that every one doubted of his own life, many fell down dead upon the carkaſſes that they buried. Many ſeeing no way but one, went and laid them down upon the Beers, to welcome death. Neither was there lamentation or weeping in theſe calamities, for famine ſuppreſſed every ones paſſion. They which were very loth to die, beheld with dry cheeks the death of thoſe which haſtened out of this life unto reſt. The City was in deep ſilence, the night full of death, and thieves more intollerable than all theſe miſeries. They digged up houſes and tombs : They ſpoiled the dead : They took off the winding ſheets or coverings of the dead carkaſſes : in a mockage they tried the ſharpneſſe of their ſwords upon the dead bodies. They launced certain of them which lay along, and yet alive, for the trial of their ſpears. Such as prayed them to exerciſe their might and cruelty upon them, being weary of their lives, them they contemptuouſly reſerved for famine. Every one yielding up the ghoſt, beheld the Temple with immovable and ſteady countenance, ſorrowing that he left there behind ſeditious perſons alive. They which firſt by commandment received reward out of the publick treaſury, to bury the dead by reaſon of the intollerable ſtench and greatneſs of the multitude, threw them into a great trench or pit. When* Titus *paſſing by, ſaw the trench filled, and the noiſom putrefaction diſtilling and iſſuing out of the dead carkaſſes, and running down the ſinks, he ſighed, and ſtretched forth his hands, and called God to witneſſe, that he was not the cauſe of this calamity.* Again after a few lines he addeth, ſaying : *I cannot refrain my ſelf, but that I break out, and ſignifie my grief : If the* Romans *were ſlack in overcoming wicked perſons. I think verily that the City would either ſink at the gaping of the earth, or be drowned with a deluge : or after the manner of* Sodom, *be overthrown with fire. It brought forth a brood far more pernicious, than they are that ſuffer this : and for their impiety all this people walloweth in deſtruction.* And in the ſeventh Book he writeth thus of them which periſhed by famine : *The multitude was infinite, the afflictions which did fall on them cannot be uttered. In every houſe, where there appeared but a ſhadow or ſhew of meat, there was variance, ſo that the deareſt friends ſtrove among themſelves, one ſilly ſoul depriving another of his daily ſuſtenance and proviſion. And leſt the dying ſhould be thought to want, the thieves ſearched them that were ready to die, leſt peradventure any hid his meat in his boſom, and therefore feigned himſelf to die. They which greedily gaped by reaſon of their want, wandered and trotted like mad dogs, falling upon doors like mad men, ruſhing into the ſame houſes twice and thrice in an hour, as men bereft of their wits. Neceſſity made all meat that came to the mouth, enduring thoſe things which were not fit, no not for the uncleanneſt bruit beaſts. At length they abſtained not from girdles and ſhooes ; they eat the leathern skins that covered their Targets. Many eat chopt hay, or mineed graſſe that was withered, other ſome gathered, ſwept and ſcraped duſt, and dung, ſelling the leaſt meaſure thereof for four pence. But why ſhould I rehearſe, how famine ſpareth not things without life, unleſſe withall I declare this work of her, whoſe like was never reported to have been done among the* Gentiles *nor* Barbarians, *horrible to be ſpoken of, but true to the hearer. I for mine own part would gladly paſſe over this calamity with ſilence, leſt I ſhould ſeem to lay forth monſtrous lies unto the world, unleſſe I had infinite witneſſes in this behalf. For otherwiſe I ſhould recompence my Countrey with cold thank, if I ſhould conceal the rehearſal*

Joſeph. *bel.* Jud. *l.* 6. *c.* 14.

O tragical facts.

Titus ſorrowed at the miſerable ſight of the *Jews* that were dead.

Joſephus with grief uttered theſe words.

Bell. Jud. *li.* 6. *cap.* 16.

Lib. 7. *cap.* 7.

Joſeph. *l.* 7. *c.* 8.

rehearsal of such things as they smarted for. A certain woman which dwelt beyond Jordan *called* Mary *the daughter of* Eleazar *of the village* Barthezor, *which signifieth Hyssop, of good kindred and great wealth, fled with the rest of the multitude unto* Jerusalem, *and there was besieged. Where part of her substance, which she had procured unto her out of the region beyond* Jordan, *and caused to be carried into the City, the tyrants took away: the rest that was left for provision of food, the Catch-poles rushing in daily snatched away. A certain grievous indignation invaded this silly woman, so that oftentimes she provoked against her self (by railing and scolding) the cruel raveners. But whenas none of them either moved with pity, or provoked with anger, slew her, and she laboured about seeking victuals and could no longer find any, and famine had entered into her bowels and inward parts, furious motions more than famine, inflamed her mind so, that she being led with the heat of anger, and pinching or pining necessity, offered violence unto nature. For taking her son in her arms, which was a sucking, she said:* O wretched Infant, for whom shall I reserve thee in these wars, in this famine, in this seditious conspiracy? Among the *Romans*, if so be that we shall live under them, there shall be bondage: this bondage hath famine foregone: these seditious persons do afflict us more grievously than both. Go to, be thou meat unto me: a fury unto these seditious men: a fable unto the world: which yet alone hast not felt the *Jewish* calamities. *And immediately with these words, she slew her child, and boiled him: being boiled she eat half, the rest she saved and hid secretly. Anon the seditious company came in, stamping and staring, threatning present death unto her, unless she with speed bring forth what meat she had prepared. She answered,* That she reserved the better portion for them, *bringing forth and shewing with all the remainder of her little child. A sudden horrour and extasie of mind so took them, that they were astonied at the sight thereof. But she said:* This is my natural sonne, and this is the work of mine own hands: Eat, for I have eaten: be not you more tender than a woman, or proner to compassion than a mother: If you are so godly, and mislike this my sacrifice: I truly have eaten in your name, and that which remaineth I reserve for my self. *Which when she had said, they all trembled at this horrible fact, and scarce leaving this meat for the mother they departed with great fear. In a while after, this hainous offence was bruted over the whole City, so that every man beholding before his eyes this affliction, was no lesse moved, than if the fact had been committed against himself. But they that were pressed with famine, desired death earnestly, and happy were they, accounted whom death so prevented, that they neither heard nor saw the great misery that happened.* Such were the rewards of iniquity and impiety committed by the *Jews* against Christ and God. But it is requisite to adde the true prophecy of our Saviour, declaring these things after this manner to be accomplished.

An horrible History.

A mother slaieth her own child to eat.

Chap. VII.

The Prophecy of Christ, touching the destruction of Jerusalem.

VVO *be to them which are with child, and give suck in those dayes* (saith *Christ*) *but pray that your flight be neither in winter, nor on the Sabbath day, for then shall be great tribulation, such as was not from the beginning of the world unto this time, neither shall be.* When the Historiographer had collected the number of them that perished by sword and famine, he reporteth that it amounted to * *a hundred and ten Myriads.* Besides the seditious and thievish raveners, betrayed one by another, and slain after the winning of the City: and young men high of stature and comelinesse of body, that were reserved for their exercise in triumph: of the rest of the multitude, as many as passed the age of seventeen years old, some were sent bound to drudgery in *Ægypt*, others were sent into the Provinces, that being brought on their Theaters, they might perish either by sword or by wild beasts. Such as were under seventeen years old, were brought unto captivity, and sold; the number of these he reporteth to have amounted to *nine Myriads.* These things happened after this manner in the second year of the reign of *Vespasian*, * truly according unto the fore-shewed Prophecy of our Lord and Saviour Jesus Christ, which by his divine power, as if they had been then present, he fore-saw, and with the shedding of tears, as the holy Evangelists testifie, he bewailed: who alledge these his words then utter-

Mat. 24.

* Joseph. *bel. Jud. l. 7. c. 17.* saith the number was 1100000. *Josephus* saith, the number of the captives was 97000.

* *An. Dom.* 73. Fourty years just after the passion of Christ.

ed to *Jeruſalem*: *If thou hadſt known* (ſaith he) *thoſe things which belong unto thy peace,* Luk.19. *even at this day, thou wouldeſt take heed. But now are they hid from thine eyes, for the days* Luk.21. *ſhall come upon thee, that thine enemies alſo ſhall caſt a bank about thee, and compaſſe thee round, and keep thee in with vexations on every ſide, and make thee even with the ground, and thy children alſo.* Then ſaith he of the people: *There ſhall be great trouble in the Land, and wrath over all this people, and they ſhall fall through the edge of the ſword, and ſhall be led away captive unto all Nations, and Jeruſalem ſhall be troden down of the Gentiles, untill the time of the Gentiles be fulfilled.* If any will confer the words of *Chriſt* with the reſt of thoſe things that the Hiſtoriographer hath written concerning the whole wars, how can he but fall into admiration, and confeſſe, that the prophecy and preſcience of our Saviour was wonderfull, and paſſing natural reaſon? Of thoſe things which after the Paſſion of our Saviour (and their Luk.23. crying, when the whole multitude of the *Jews* craved a thief and a murtherer to be delivered) happened unto this whole Nation, I think it not neceſſary to intreat. But this is needfull to be noted, which commendeth the goodneſſe of the providence of God, in deferring their deſtruction, for the ſpace of *fourty years* after their preſumptuous raſhneſſe againſt Chriſt: in the which years, many of the *Apoſtles* and *Diſciples* (*James* by name, their firſt Biſhop, called the brother of the Lord) as yet alive and abiding in the City of *Jeruſalem*, have endured and continued as a moſt ſure fortreſs for that place, God winking all that while, if peradventure they would repent, to the end they might be pardoned, and ſaved. And beſides ſo notable patience, how wonderfull ſigns from above were exhibited, to happen upon the impenitent, which of the aforeſaid Hiſtoriographer are ſet forth to perpetual memory, and are now to be delivered of us unto the Readers hands. I will therefore propoſe what he hath publiſhed in his ſeventh book of Hiſtories.

Chap. VIII.

Of the Signs fore-ſhewing the Warres.

Joſeph. *bel.* Jud. *l.*7. *c.*12.
A Star like a ſword.
A comet.
A light in the night time.
A cow calved a lamb.
A great gate opening it ſelf.
An army of ſouldiers in the clouds.
A commotion in the air.
A voice heard in the Temple, *Let us go hence.*
One *Jeſus* the ſon of *Ananias* four years before the wars, cried continually, *Woe, woe,* all about *Jeruſalem.*

SEducers (ſaith he) *and liers againſt God, deceived at that time the ſilly and wretched people, ſo that they neither marked thoſe evident ſigns fore-ſhewing the deſolation to come, nor gave any credit thereunto, but as aſtonied, both blind and ſenſleſſe, they contemned the forewarnings of God; conſidering that a Star ſtood over the City like unto a Sword, and a Comet enduring more than a whole year, and alſo before their rebellion and warlike tumult, when the people frequented the Feaſt of Sweet-bread, the eighth day of the moneth* April, *in the night at nine of the clock, ſo great a light overſpread the Altar and the Temple, that it ſeemed to be clear day, continuing the ſpace of half an hour: which ſight unto the unlearned ſeemed good, but ſuch as exerciſed themſelves in the holy Scripture, was reckoned among things which ſhortly ſhould happen. At the ſame Feaſt, a Cow led by the High-prieſt to ſacrifice, calved a Lamb in the midſt of the Temple. Moreover the Eaſt-gate of the inner Temple, though of braſſe and moſt ſtrong, ſo that in the evening twenty men could ſcarce ſhut it, being bolted with iron bars, and ſtrengthened with long poſts and pillars, in the night time about the ſixth hour, was ſeen to have opened voluntarily of it ſelf. A few dayes after the Feaſt, the one and twentieth day of* May, *there was ſeen the figure and ſhape of the Devil, almoſt incredible. Some would think that I went about to report a monſtrous lie, unleſſe it had been reported by them that ſaw it: and the afflictions which followed were correſpondent unto the ſigns. For before Sun-ſet, there were ſeen in the Air, throughout the Countrey, Chariots and armed ſouldiers marching in the clouds, and compaſſing the City. In the Feaſt of Pentecoſt, when the Prieſts after their manner, went into the Temple in the night ſeaſon to offer Sacrifice, they reported to have heard a commotion and a ratling ſound, with this voice following:* Let us go hence. *And that which was more terrible, one* Jeſus *the ſon of* Ananias, *a rude and countrey fellow, came unto the Feaſt, in the which the Law given by God was delivered unto all, as in the time of their Tents, four years before the wars, when the City was in peace and proſperity, and ſuddenly about the Temple cryed out, and ſaid:* A voice from the Eaſt: a voice from the Weſt: a voice from the four winds: a voice upon *Jeruſalem* and the Temple: a voice upon the bridegroom and new married wife: a voice upon all this people. *Thus day and night cried he out in the croſſe-wayes of the ſtreets. Many of the chief of the people, not pleaſed with this unfortunate voice, were throughly*

throughly moved, so that they chastized and scourged him with many and grievous stripes. He on the contrary saying not a word for himself, ceased not to cry severally unto them that were present the same song. The Magistrates supposing him to be possessed of a fanatical spirit, as it was indeed, brought him unto the Roman President, where he was scourged from top to toe, so that the bare bones might be seen, yet never intreated he for himself, nor shed a tear, but as much as in him lay, lifted his voice unto lamentation, sounding at every stripe, Woe, woe unto Jerusalem. Another thing yet more strange the same Historiographer writeth, That a certain Oracle was found in the holy Scriptures, containing in it this sense: That there should one rise out of their own region, which should rule the world, which *Josephus* understandeth to have been meant by *Vespasian:* yet ruled he not the whole world, but the *Roman* Empire. This Oracle may better be referred unto *Christ*, unto whom it was said of the Father: *Ask of me, and I will give thee the Gentiles for thine inheritance, and the ends of the earth for thy possession;* the sound of whose Apostles went at the same time throughout the earth, and their words to the ends of the world.

An Oracle to be understood of Christ. Psal. 2. Psal. 19.

The Translator unto the Reader, touching the infinite number of *Jews* which perished in all the wars, between the *Romans* and the *Jews*, diligently gathered out of *Josephus.*

I *Think it not amisse (gentle Reader) to note here unto thee the infinite number of the* Jews, *which perished, from the beginning of the wars between the* Romans *and the* Jews, *that is, from the* 21th *year of* Nero, *and the second of the Lieutenantship of* Florus, *Anno Christi* 68. *out of* Josephus *a* Jew, *(which was present in the wars) unto the overthrow of* Jerusalem, *and the burning of the Temple by* Titus, *the which* Eusebius, *in these former Chapters, hath partly mentioned, and partly omitted. To the end we may behold either the long-suffering and goodnesse of God, for the amendment of our lives by repentance, which winked so long at the wickednesse of these* Jews, *to provoke us: or else the ire, wrath, and heavy hand of God, over impenitent persons, to terrifie us to fear his name, and tremble at his plagues. The Land of* Sodom *for their abominable sin was overthrown with fire and brimstone from Heaven. The Lord himself said,* Gen. 18. That their sin was exceeding grievous. Abraham *pleading with the Angel of God (which came to destroy them) could not find ten just persons, no not in five Cities: if they could have been found, all the rest had been pardoned for their sakes.* Josephus *writeth of* Sodom *thus (Bell.* Jud. *lib.* 5. *cap.* 5.) Terra *Sodomitica* olim tam fructibus, quàm substantia civitatum fortunata, nunc autem omnis exusta, atque habitatorum impietate, fulminibus conflagrasse memoratur. Denique adhuc in ea Divini reliquias ignis & oppidorum quinque videre licet imagines, & renascentes in fructibus cineres, qui colore quidem sunt edulibus similes, carpentium vero manibus in fumum dissolvuntur, & cinerem. *The Land of* Sodom *is known of old to have been fortunate both for fruit and wealth of Cities, but now to lie all parched, and to have been burnt with lightnings for the sin of the inhabitants. To be short, as yet a man may there see reliques of the fire which God sent, and tokens of the five Cities, and ashes to spring again and grow in the fruit, which in colour are like unto the eatable fruit, but being plucked down in the hand of the gatherer, they are dissolved into smoke and ashes. The ten plagues of* Ægypt *were very grievous, yet was the heart of* Pharaoh, *and of the* Ægyptians *so hardned, that they could not repent, so that in stead of the salt tears of repentance, which should have trickled down their cheeks, to the washing away of their sins, the red Sea was fain to open and to wipe away such monsters from off the face of the earth. God overthrew infinite Nations before the face of his own people (I mean the* Jews*) to make a way for them into the Land of promise: yet forgot they all his goodnesse and benefits bestowed upon them. How shamefull a thing is it for the son to disobey his father; for the servant to dishonour his Lord and Master, for the patient to cast off the Physician, for the chosen people to forsake their proper and peculiar God? This have the* Jews *done, wherefore behold what happened unto them.* Josephus *writeth (bell.* Jud. *lib.* 2. *c.* 13.) *that in the twelfth year of the reign of* Nero, *the seventeenth year of the reign of King* Agrippa, *in the moneth of* May, *and the second year of the Lieutenantship of* Florus, *the* Jews *began to rebel, and to take armour against the* Romans, *rejecting the solemnity done in the Temple to the honour of* Cæsar. *The chief cause that moved them thereunto was the cruelty of* Florus. *Wherefore this* Florus, *to give the* Jews *a taste of his Authority, for displeasure conceived against some which reviled him, caused such a slaughter at* Jerusalem, *that the number of the slain*

Joseph. l. 5. c. 5.

amounted to six hundred and thirty perſons. Joſephus *bello* Judaico. *l.*2.*c.*14. *Again through wiles and deceit, this* Florus *raiſed a great commotion at* Jeruſalem, *to the ſlaughter of many,* cap. 14. *The inhabitants of* Cæſarea *ſlew in one day all the* Jews *which dwelled there, above* twenty thouſand *in number; all that fled* Florus *took and impriſoned. The* Jews *ſeeing this, thought to revenge themſelves upon the* Syrians, *in which skirmiſh there was ſlain* thirteen thouſand Jews, *and all their ſubſtance taken for ſpoil, Bell.* Jud. *lib.*2. *c.*19. *Other Countreys in like ſort ſet upon the* Jews. *The* Aſcalonites *ſlew two thouſand. The inhabitants alſo of* Ptolemais *deſtroyed* two thouſand. *The* Tyrians *impriſoned a great many, and ſlew very many. The* Pippinæi *and* Gadarites *ſet packing the ſtonteſt of them, and watched the reſt very narrowly.* Varus *the Procurarator of King* Agrippa, *ſlew ſeventy of the nobleſt and ſageſt* Jews, *being ſent as Legates unto him,* lib.2.c.20. *The people of* Alexandria *ſlew* fifty thouſand Jews, *cap.*21. Ceſtius *gathered an hoſt, went into* Judea, *he burned* Zabulon, *he took* Joppa, *he deſtroyed* eight thouſand and fourty perſons, *cap.*22. Cæſennius Gallus, *overrunneth* Galilee, *he deſtroyed in* Aſamon two thouſand, *c.*23. *The inhabitants of* Damaſcus *deſtroyed* ten thouſand Jews, *which dwelt among them,* lib.2.c.25. *The* Roman *ſouldiers under* Antonius *their Captain, took* Aſcalon, *and deſtroyed* ten thouſand Jews, *immediately at another skirmiſh in the ſame place above* eight thouſand, *Bel.* Jud.*l.*3.c.1. Veſpaſian *is ſent from* Nero *into* Judea, *he invadeth* Galilee, *he taketh* Gadara, *he burneth the City and Villages round about,* lib.3. c. 5,6. *The City* Aphaca *was taken by* Titus. *The five and twentieth day of* June *there were ſlain* fifteen thouſand Jews, *and* two thouſand, a hundred and thirty perſons *taken captives,* lib.3,c.11. Veſpaſian *took* Samaria *the* 27th *day of* June, *and ſlew* eleven thouſand and ſix hundred, *l.*3.*c.*12. Veſpaſian *took* Jotapata, *ſet all the Caſtles on fire, the thirteenth year of* Nero, *the firſt of the Kalends of* July, *he ſlew* fourty thouſand, *he took a* thouſand and two hundred *captives,* lib.3.c.13. Veſpaſian *took* Joppa *the ſecond time. The* Jews *ſeeing no way but one, ſlew themſelves, and fell headlong into the Sea, ſo that the Sea was imbrued with bloud: the number of dead bodies which the Sea threw up, were* four thouſand and two hundred. *The reſt otherwiſe ſlain, there remained not one to bring tidings thereof unto* Jeruſalem, *l.*3. *c.*15. Veſpaſian *beſieged the* Taricheans, *he ſlew in their City* ſix thouſand and five hundred, *he took many alive, whereof he commandeth a* thouſand and two hundred *of the nobleſt and elder ſort of them to be ſlain, he ſent* ſix thouſand *of the luſtier to* Nero *unto* Iſthmon. *He ſold* thirty thouſand and four hundred perſons, *beſides thoſe which he gave to King* Agrippa: *this was done the ſixt of the Ides of* September. Joſeph. *bel.* Jud. *l.*3. *c.*19. *The City of* Gamala *began to rebel the one and twentieth of* September, *the City was taken the three and twentieth of* October, *there were ſlain therein* four thouſand: *beſide theſe, there was found other* five thouſand, *which had caſt themſelves headlong, and broke their necks, not one of the whole City left alive, but only two women,* l.4.*c.*3. Tius *took the City* Gaſcala, *the Inhabitants fled toward* Jeruſalem, *they were overtaken* two thouſand *ſlain, and* three thouſand *taken captives. And thus was all* Galilee *overrun, and now to* Judea, *l.*4. *c.*4. *In* Jeruſalem *there was ſuch a ſedition and conſpiracy among themſelves, (which opened a gap for the enemy to come upon them) that even in the firſt bickering, there were found dead* eight thouſand and five hundred Jews, *l.*4. *c.*7. *Again the ſeditious perſons among them called* Zelotæ, *by the help of the* Idumæans, *ſlew* twelve thouſand *of the chief of the* Jews, *l.*5. *c.*1. Veſpaſian *took* Gadara, *and ſlew* thirty thouſand. *Beſides theſe the number was infinite that drowned themſelves: the number of the captives came to* two thouſand and two hundred, *l.*5. *c.* 3. Veſpaſian *took* Geraſion, *and ſlew a thouſand young men, which had not fled,* l.5. c.6. Veſpaſian *now at length after the death of* Nero, Galba, Otho *and* Vitellius *the Emperor, is choſen Emperor; and goeth to* Rome, *he committeth the wars in* Judea *to his ſon* Titus, *l.*5. *c.*ult. *The miſery of the* Jews *in* Jeruſalem *waxed ſo great, that the ſedition afore-time but one, was now become three-fold, every one having their Captain.* Titus *layeth ſiege to the City.* Joſeph. *bel.* Jud. *l.*6. *c.*1,2. *Their eſtate was miſerable, the famine lamentable, the ſlaughter out of all meaſure. Such as came out of the City were hanged on gibbets: ſuch as fled away were taken: of the fugitives* two thouſand *had their bowels ript, to ſee whether they had ſwallowed up any gold,* l.6.c.15. *Report came to* Titus, *that from the* 14th *of* April, *untill the* 14th *of* June, *there were brought out at one gate of the City,* fifteen thouſand one hundred and fourſcore Jews, *which died of famine,* Bel. Jud. l.6.c.ult. *The Temple is ſet on fire, the Prieſts, the women and children, with other people which hid themſelves in vaults, in wals and in corners of the Temple, which alſo were burnt to aſhes, came to* ſix thouſand, *l.*7.*c.*11. Titus *took the City; the ſouldiers killed untill they were weary.* Titus *commanded all that wore armor to be ſlain. Such as were old, weak and feeble, the ſouldiers diſpatched. The young, luſty and profitable,*

ſitable, they ſhut up in a certain place of the Temple for further conſideration. Many were ſold for a ſmall price: there were many to be ſold, but few to buy. All the thieves, robbers and ſeditious perſons within the City he commanded forthwith to be diſpatched. The choſen young men of goodly bodies and tall ſtature, be reſerved for triumph. Seventeen thouſand of elderly years, he ſent bound to Ægypt *for ſlavery and drudgery. Many others throughout the Provinces he allotted for ſpectacles and teeth of wild beaſts. As many as were under ſixteen years of age were ſaid. Of ſuch as were ſhut up in the Temple for further conſideration, during the time of this deliberation and diſpoſed order, there died* twelve thouſand *of famine.* Joſeph *bel.* Jud *l.*7.*c.*15,16. *The number of the captives during the time of the wars, amounted to* fourſcore and ſeventeen thouſand. *The number of all that died during the ſiege within* Jeruſalem, *came to* ten hundred thouſand. *No marvel at all that the City could comprize ſo many: for at the feaſt of the Paſſeover,* Ceſtius *being Lieutenant of* Judea, *ſent* Nero *word, that the Highprieſts had numbred at his requeſt all that came to offer, which came to* ſeven and twenty hundred thouſand, *l.*7.*c.*17. *And ſuch was the wofull and miſerable end of the Jews.* Joſephus *moreover* (l.7. *Bel.* Jud. *c.*18.) *writeth of* Jeruſalem, *that it was taken at ſundry times before: His words be theſe: Jeruſalem* was taken in the ſecond year of the reign of *Veſpaſian,* the eighth day of *September:* it was taken five times before, and then again deſtroyed. *Aſochæus* King of the *Ægyptians:* after him *Antiochus,* then *Pompejus*; and after theſe *Herod* and *Soſius* took the City, and kept it. And before that time the King of *Babylon* by conqueſt deſtroyed it, a thouſand three hundred and threeſcore years, eight moneths, and ſix days after the building thereof. The firſt founder of this City was the moſt potent Prince of the *Canaanites,* called after his Counrey language, The juſt King: for ſuch a one he was indeed. Therefore he firſt ordained a Prieſthood unto God, and having firſt built the Temple, he termed the City *Jeruſalem,* which afore was called *Solyma. Leobius* King of the *Jews* having vanquiſhed the *Canaanites,* delivered the City to be inhabited of his own people, the which was overthrown by the *Babylonians* four hundred threeſcore four years and three moneths after. From *Leobius* the King, which was the firſt *Jew* that reigned in it, unto the overthrow under *Titus,* there were one thouſand, one hundred, ſeventy and ſeven years. *Yet for all that, neither did antiquity prevail, neither great riches profit, neither the fame diſperſed throughout the whole world favour them, neither the great glory they put in their Religion help them at all, that the City ſhould not periſh.*

Joſeph. *l.*7. *bel.* Jud. *c.*18.

Diſcite juſtitiam moniti non temnere Chriſtum.

Chap. IX.

Of Joſephus *and his Commentaries, in the ninth and tenth Chapters following.*

BEſides all this, I think it good not to be ignorant of *Joſephus* himſelf, that hath ſtood us in ſo great ſtead, for the furniſhing of this our preſent Hiſtory: whence, and of what kindred he came: which circumſtance he himſelf ſheweth, ſaying thus: Joſephus *the ſon of* Mattathias *a Prieſt of* Jeruſalem, *which himſelf alſo at the firſt impugned the* Romans, *and was neceſſarily preſent at the final end of their wofull miſeries, becauſe of the* Jews *at that time.* This man was famous not only among his own Nation, but alſo among the *Romans:* ſo that at *Rome* he was thought worthy the honour of a graven Picture, and the books which diligently he wrote, were thought worthy of the publick Library. He wrote twenty books *Of Judaical Antiquities.* He teſtifieth himſelf (therefore worthy of credit) that he gathered in ſeven Books the *Romans Wars* of his time, and publiſhed them both in the Greek and Hebrew tongues. Certain others worth the reading paſſe under his name: for example, two volumes *Of the Antiquity of the* Jewiſh *Nation,* where he anſwereth *Apion Grammaticus,* and certain others, which at that time impugned the *Jews,* and endeavoured to diſgrace the Country laws of the *Jewiſh* Nation. In the firſt he layeth down the number of the Books of the Old Teſtament, delivered by tradition, and received without gainſaying of the *Jews,* ſaying as followeth.

Joſephus of himſelf, *Antiq. l.*16.*c.*7. *bell.* Jud. *l.*2.*c.*25. *l.* 1. *contra* Apionem.

Chap. X.

How Joſephus *mentioned the Books of the Old Teſtament, and divers of his own.*

Joſeph. *l.* 1. *contra* Apion. The *Jews* acknowledge 22 Books. 5. Books of *Moſes*. 13. Books of the Prophets. 4. Books of Pſalms and admonitions.

THe *Books of the holy Scripture* (ſaith he) *are not innumerable amongſt us, neither diſagreeing and diſſenting one from another, but only* xxii. *containing the circumſtances of all times, and worthy of credit. Five of theſe are* Moſes *works, containing the Laws, and the ſtate of man, continued unto his death. The time of them containeth little leſs than three thouſand years. The Prophets which lived after* Moſes, *comprized in thirteen books the famous acts of their times, from the death of* Moſes *to* Artaxerxes, *who after the death of* Xerxes *was King of* Perſia. *The other four, contain hymns unto God, and admonitions for the amendment of mans life. From* Artaxerxes *unto our times, there are many things written, yet not of ſuch credit as the former, inſomuch as there is not laid down an exact ſucceſſion of the Prophets. It is very apparent, what affection we bear unto our Scriptures. For ſo much time being paſſed, yet none of us dare preſume, either to adde any thing thereto, or to diminiſh any thing therefrom, or to alter any thing thereof. This being ingraffed in the* Jews, *from their youth up, that they perſwade themſelves, theſe writings to be the doctrine of God, and do perſevere in the ſame, and willingly die in the quarrel, if need ſo require.* Theſe words I have thought commodiouſly to have been by us alledged out of his Commentaries. This Writer hath publiſhed one other volume of no ſmall account, inrituled, *Of reaſon ruling*, which ſome have termed *Machabees*, becauſe it containeth the combats of the *Hebrews*, manfully fighting in the defence of their piety towards God. And about the end of the twentieth book of *Judaical Antiquities*. *Joſephus* himſelf ſignifieth that he wrote *four Books of the proper opinions of the* Jews. *Of God. Of his Eſſence. Of the Laws. And why according unto them, certain things are lawfull, and certain forbidden.* He mentioneth in his works other Treatiſes of his. It ſhall ſeem agreeable with order, if we recite thoſe things which he wrote about the end of his *Judaical Antiquities*, that our allegations may the better be confirmed: for he indeavouring to confute *Juſtus Tiberianus* (who writing the Hiſtory of that time reported many untruths) among others of his confutations, thus he ſaith: *I feared ſo little thy cenſure of my writings, that I exhibited my books unto the Emperors themſelves, when the deeds done were now freſh in memory. For my conſcience bare me witneſs, that I erred not, but delivered the truth, having obtained their teſtimonies, which I hoped for. And to divers others I offered my Hiſtory, whereof ſome were imployed in the wars, as King* Agrippa, *and divers of his kinſfolks. And the Emperor* Titus *himſelf would have the certain knowledge of theſe wars delivered unto the world by my books only, commanding them to be publiſhed, with the priviledge of his own hand. King* Agrippa *wrote threeſcore and two Epiſtles, wherein he teſtifieth of the true Hiſtory delivered by me.* Two Epiſtles he alledgeth. But ſo far concerning *Joſephus*, now we will proceed to that which followeth.

This is found in *Joſephus* firſt book againſt *Apion*.

Chap. XI.

How after James *the* Juſt, Simeon *was Biſhop of* Jeruſalem.

AFter the Martyrdom of *James*, and the captivity of *Jeruſalem*, the report goeth, that the *Apoſtles* and *Diſciples* of our Lord, which then were alive (whereof many yet remained) gathered themſelves together, with the kinſmen of the Lord according to the fleſh, to conſult whom they ſhould think worthy to ſucceed *James*: ſo that all with one voice judged worthy of the See of *Jeruſalem*, *Simeon* the ſon of *Cleophas*, mentioned in the Goſpel, and called the cozen of *Chriſt*, for *Ægeſippus* writeth that *Cleophas* was the brother of *Joſeph*.

Chap. XII.

How Veſpaſian *commanded the poſterity of* David *diligently to be ſought out, in the Church of* Jeruſalem.

MOreover he declareth, that *Veſpaſian* after the ſiege of *Jeruſalem*, cauſed enquiry to be made, of ſuch as were of the line of *David*, leſt any ſhould remain among the *Jews* of the royal bloud, ſo that thereby again there was raiſed a great perſecution among the *Jews*.

Chap.

CHAP. XIII.

After Vespasian *and* Titus, Domitian *reigned. Under* Titus, Linus *and* Anacletus *were Bishops of* Rome: *under* Domitianus, Anianus *and* Abilius *were Bishops of* Alexandria.

WHen *Vespasian* had reigned ten years, *Titus* his son succeeded him in the Empire; in the second year of whose reign, *Linus*, after he had been Bishop of *Rome* the space of twelve years, deceased, and him succeeded *Anacletus*. When *Titus* had reigned two years and two moneths, his brother *Domitian* took the imperial Crown. In the fourth year of the reign of *Domitian*, *Anianus* the first Bishop of *Alexandria* (having continued there two and thirty years) died, after whom succeeded *Abilius*.

Titus created Emperor, *An. Dom.* 81.
Domitian created Emperor, *Anno Dom.* 83.
Anianus.
Abilius.

CHAP. XIV.

Of Clemens, *his Bishoprick, his Testimony, his Epistle.*

IN the twelfth year of the reign of *Domitian*, whenas *Anacletus* had been Bishop of *Rome* twelve years, *Clemens* succeeded, whom St *Paul* writing to the *Philippians*, calleth his *fellow-labourer*, when he saith: * *With* Clemens *and the rest of my fellow-labourers, whose names are written in the book of life.* * One undoubted Epistle there is of his extant, both worthy and notable, the which he wrote from *Rome* unto *Corinth*, when sedition was raised among the *Corinthians*: the same Epistle we have known to have been read publickly in many Churches both of old, and amongst us also. That at that time there was raised a sedition among the *Corinthians*, *Ægesippus* is a witnesse of credit.

The second of the ten persecutions was raised by this Emperor *Domitian.*
Clemens.
* Philip. 4.
* The Epistle of *Clemens* unto the *Corinthians* read in the Church.

CHAP. XV.

Of the persecution, and end of Domitian, *warring against God.*

DOmitian, when he had executed much cruelty against many, and put to death no small multitude of the Nobles of *Rome*, and notable men, beyond all rightfull judgment: and punished an infinite company of famous men with exile and losse of their substance, dieth, and appointed himself successor of *Nero* in hatred and war against God. This man also raised persecution against us, although his father *Vespasian* practised no presumptuous Lordlinesse towards us.

Domitian died, *An. Dom.* 97.

CHAP. XVI.

Chap. 18. after the Greek.

When John *the Evangelist was banished into* Patmos.

ABout this time, *John* the *Apostle* and *Evangelist*, is said to have been banished into the Isle *Patmos* for the testimony of the word of God. *Irenæus* in his fifth book against heresies, writing of the Epitheton of Antichrist, laid down in the *Revelation* of St *John*, saith thus word by word of *John*: *If his name ought publickly to have been preached at that present time: by him verily it was preached which wrote the* Revelation. *For it was not seen a long time after but welnigh in this our age, about the end of the reign of* Domitian. Our Religion so flourished in the foresaid times, that the Heathen writers, noting exactly the times, vouchsafed to publish in their Histories this persecution, and the martyrdoms suffered in the same.

John being exiled into *Patmos*, *Anno Dom.* 97. wrote the *Revelation.*
Irenæus l. 5.

CHAP. XVII.

Chap. 19. after the Greek.

Of Flavia Domicilla *a noble Gentlewoman, banished into the Isle* Pontia: *and the Edict of* Domitian *for the destroying of the posterity of* David.

THey have written, that in the fifteenth year of *Domitian*, one *Flavia* descending of the sister of *Flavius Clemens*, which was one of the *Roman* Consuls, was exiled with many others unto the Isle *Pontia* for the testimony of Christ. When *Domitian* commanded such as lineally descended of *David* to be slain; the old report goeth, that certain of this sect and

and opinion, were accuſed to have come from the Anceſtors of *Judas*, who was the brother of *Chriſt* according to the fleſh, as if by this means they were of the ſtock of *David*, and the kinſmen of *Chriſt*. This *Ægeſippus* declareth, ſaying:* *There ſurvived as yet certain of the kindred of the Lord, nephews of* Judas, *called his brother according unto the fleſh, whom they brought forth, as being of the line of* David. *Theſe* Jocatus *doth bring before the Emperor* Domitian, *for he feared the coming of Chriſt, even as* Herod *did, and demanded of them whether they were of the ſtock of* David. *Which when they had acknowledged, he demanded again, what poſſeſſions they enjoyed, and what money they had. They anſwered: Both we have only nine thouſand pence, ſo that half that ſumme ſufficeth either of us: yet this ſumme have we not in money, but in valued land, containing not above* xxxix *akers, out of the which we pay tribute, and relieve our ſelves through our labour and induſtry. Then ſhewed they him their hands, for teſtimony that they laboured themſelves, and the hardneſſe of their bodies, and the hard brawn of their hands grown by continual labour. And whenas they were asked of Chriſt and his Kingdom, in what manner, when, and where it ſhould appear; they anſwered:* That his Kingdom was neither worldly nor earthly, but celeſtial and angelical, and that it ſhould be at the conſummation of the world, when that he coming in glory, ſhall judge the quick and the dead, and reward every man according unto his works. *After they had thus anſwered, the report goeth, that* Domitian *condemned them not, but deſpiſed them as vile and baſe creatures, and let them go free, and ſtayed by his Edict the perſecution then raiſed againſt the Church. When they were gone, it is ſaid, that they were rulers over Churches, inſomuch that in the end they were Martyrs, and of the line of our Lord; and afterwards peace enſuing, the report goeth, that they lived untill the reign of* Trajan. So far *Ægeſippus. Tertullian* alſo reporteth the like of *Domitian. Domitian* (ſaith he) *ſometime aſſayed the like practiſe, being a portion of* Neroes *cruelty, but he having ſome humanity (as I ſuppoſe) forthwith relented, calling home again ſuch as he had exiled.*

* Chap. 20. after the Greek.

Ægeſippus. The kinſmen of Chriſt according unto the fleſh, make an account of their faith before *Domitian* the Emperor.

Tertul. *in Apol. c. 5.*

Chap. XVIII.

Chap. 21. after the Greek.

Nerva *ſucceedeth* Domitian, *and* Trajan *ſucceedeth* Nerva *in the Empire.* Cerdo *ſucceedeth* Abilius *in the Church of* Alexandria.

Nerva created Emperor, *An. Dom. 99.* *Trajan* created Emperor, *An. Dom. 100.* The third of the ten famous perſecutions was under this *Trajan.*

After that *Domitian* had reigned fifteen years, and *Nerva* had ſucceeded him, the Hiſtoriographers of that time do write, that the *Roman* Senate decreed, that the honors exhibited unto *Domitian* ſhould ceaſe, and ſuch as were injuriouſly exiled, ſhould return into their native ſoil, and receive their ſubſtance again. It is alſo among the ancient traditions, that then *John* the *Apoſtle* returned from baniſhment, and dwelt again at *Epheſus*. When *Nerva* had reigned a little above a year, *Trajan* ſucceeded him: in the firſt year of whoſe reign, *Cerdo* ſucceeded *Abilius*, which was Biſhop of *Alexandria* the ſpace of thirteen years. This is the third after *Anianus* of that Church.

Chap. XIX.

Chap. 22. after the Greek.

The ſucceſſion of the firſt Biſhops in three Churches, Rome, Antioch, Alexandria.

At that time *Clemens* ruled the Church of *Rome*, being the third Biſhop after *Paul* and *Peter*. The firſt was *Linus*, the ſecond *Anacletus*. And of them which governed the Church of *Antioch*, the firſt was known to be *Evodius*, the ſecond *Ignatius*. Likewiſe *Simeon* at the ſame time, the ſecond after the brother of our Saviour, governed the Church of *Jeruſalem*.

Chap. XX.

Chap. 23. after the Greek.

An Hiſtory of John *the Apoſtle, and a young thief converted by him.*

As yet the *Apoſtle* and *Evangeliſt*, whom the Lord loved, remained alive in *Aſia*, who after the death of *Domitian*, being returned from the Iſle *Patmos*, governed the Churches in *Aſia*. And that he lived unto that time, the confirmation of two witneſſes ſhall ſuffice. They are worthy of credit, ſuch as have governed the Church with ſound doctrine. Theſe are *Irenæus* and *Clemens Alexandrinus*. The former in his ſecond book againſt hereſies, writeth thus: *All the Elders bear witneſſe, which lived together with*

Iren. l. 2. c. 39.

John

John *the Disciple of our Saviour in* Asia, *that he delivered these things. He remained with them in the time of* Trajan. Also in the third Book of the same argument, he declareth the same in these words: *The Church of the* Ephesians *planted by* Paul, *confirmed by* John, *which remained there untill the time of* Trajan, *is a true testimony of this Apostolical tradition. Clemens* withall signifieth the time, and addeth also an History necessary for such as delight in honest and profitable things: whereof also one *Sozomenus* hath made mention at large in his Commentaries: If thou read it, thou shalt find it thus written. *Hear a fable, and yet not a fable, but a true tale reported of* John *the Apostle: delivered unto us, and committed to memory. After the decease of the Tyrant, when he had returned to* Ephesus, *out of the Isle* Patmos, *being requested, he went unto the Countreys adjoyning, partly to consecrate Bishops, partly to set in order whole Churches, and partly to chuse by lot, unto the Ecclesiastical function, of them whom the holy Ghost had assigned. When he was come unto a certain City not far distant (the name whereof divers do expresse) and among other things had recreated the brethren, beholding a young man of a goodly body, gracious face, and fervent mind, he turned his face unto him that was appointed chief over all the Bishops, and said:* I commend this young man unto thy custody, with an earnest desire, as Christ and the Church bear me witnesse. *When he had received his charge, and promised diligence therein, he spake and protested unto him the self same the second time. Afterwards he returned to* Ephesus. *But the Elders taking the young man that was delivered unto him, brought him up at home, ceased not, cherished him still, and in processe of time baptized him. He came at length to be so diligent and serviceable, that he made him a Phylactery or Livery-garment, signed with his Masters Arms. But this young man became very dissolute and perniciously accompanied himself with them of his own years, idle, dissolute, and acquainted with ill behaviour. First, They bring him to sumptuous banquets: Next they guide him in the night to steal and to rob: After this they require that he consent unto the committing of a greater offence. But he acquainting himself by little and little, through the greatnesse of his capacity, much like a horse of a hardned mouth, fierce, strong and hardy, forsaking the right way, with the biting of the bridle, bringeth himself unto a bottomlesse pit of all misorder and outrage. At length despairing of the salvation that cometh of God, being past all hope of grace, he practised no toy nor trifle, but once being over the shooes, he proceeded forwards, and took the like lot with the rest of his companions; taking unto him companions, and a rout of Thieves being gathered together, he became a most violent Captain of Thieves, wholly bent to slaughter and murther, and extream cruelty. In the mean while, necessity so constraining, the Bishop sent for* John: *he when he had ended and finished the cause of his coming.* Go to *(saith he)* O Bishop restore unto us thy charge, which I and Christ have committed unto thy custody, the Church, whereof thou art head bearing witnesse. *The Bishop at the first was amazed, supposing some deceit to be wrought touching money which he had not received, yet was he not able to answer them, for that he had it not, neither to mistrust* John. *But when* John *had said:* I require the young man and the soul of our brother; *then the Elder looking down with a heavy countenance, sobbing and sighing, said:* He is dead. *To whom* John *said:* How? and by what kind of death? *He answered,* He is dead to God, for he is become wicked and pernicious, and to be short, a thief. For he keepeth this mountain over against the Church, together with his associates. *The Apostle then rending his garment, and beating his head with great sorrow, said:* I have left a wise keeper of our brothers soul: prepare me a horse, and let me have a guide. *He hastened out of the Church, and rode in post: being come unto the place appointed, he is straightways taken of the thievish watch, he neither flieth, neither resisteth, but exclaimeth:* For this purpose came I hither, bring me unto your Captain, *who in the mean space as he was armed, beheld him coming. But eft-soons when he saw his face, and knew that it was* John, *he was stricken with shame, and fled away. The old man forgetfull of his years, with might pursueth him flying, and crieth:* My son, why flieest thou from me thy father, unarmed and old? O son, tender my case, be not afraid, as yet there remaineth hope of salvation, I will undertake for thee with Christ, I will die for thee, if need be, as Christ did for us. I will hazard my soul for thine, trust to me, Christ sent me. *But he hearing this, first stood still, casting his countenance to the ground, next shook of his armour, anon trembled for fear, and wept bitterly. He imbraced the old man, and coming unto him, answered as well as he could for weeping, so that again he seemed to be baptized with tears, the shaking of the hand only omitted. The Apostle when he had promised and protested to procure for him pardon of our Saviour, and prayed, and fallen upon his*

Irenæus l. 3 c. 3.

Sozomenus an Historiographer is crept into this Greek copy, I wot not how he lived an hundred and odd years after *Eusebius*, and dedicated this History unto *Theodosius junior*. The Author therefore of this History touching *John* was *Clement*, as *Eusebius* writeth before and after.

The words of *John* the Evangelist unto the thief.

Tokens of true repentance.

his knees, and alſo kiſſed his right hand, now cleanſed through repentance; brought him unto the Church again. When that alſo he had poured foreth oftentimes prayers for him, and ſtruggled with him in continual faſtings, and mollified his mind with divers and ſundry Sermons, and confirmed him: departed not (as the report goeth) before he had fully reſtored him unto the Church, and exhibited a great example of true repentance, a great trial of new birth, and a ſingular token of the viſible reſurrection. This have I taken out of *Clemens*, partly for the Hiſtory, and partly alſo for the profit of the Reader.

Chap. 24. after the Greek.

Chap. XXI.

Of the Order of the Goſpels.

The Goſpel of *John*.

NOw let us make mention of the undoubted writings of this Apoſtle. And firſt let there be no ſtaggering at his Goſpel, which is well known of all the Churches under Heavens. And that it was fitly of old placed the fourth after the other three, by this reaſon it ſhall appear. The divine and holy men, namely the *Apoſtles* of Chriſt, leading a paſſing pure life, having their mind decked with every kind of virtue, uſed rude and ſimple ſpeech, yet of a divine and forcible power, which they had received of Chriſt, for they neither knew nor indeavoured to publiſh the doctrine of their maſter, with curious painting of words: but uſing the demonſtration of the holy Spirit which wrought with them, and the onely power of Chriſt, which brought miracles to perfection, they ſhewed the knowledge of the Kingdom of Heaven to the whole world, being nothing carefull at all for the writing of books. And this they brought to paſſe being occupied with a greater work, and in manner exceeding the ſtrength of man. *Paul* the mightieſt of all the reſt in the ſetling of words, and beſt armed with the power of perfect ſenſes, wrote but very ſhort Epiſtles, whereas he might have laid down infinite things, yea and ſecrets, being wrapt unto the third Heaven, and beholding celeſtial things, yea brought into Paradiſe it ſelf, and there thought worthy to hear ſecret myſteries. Neither were the reſt of the *Diſciples* of our Saviour, namely the *twelve Apoſtles*, and the *Seventy*, with other innumerable, ignorant and unskilfull herein. And yet of all theſe, the *Diſciples* of our Saviour, *Matthew* and *John*, wrote Goſpels. Who (as report goeth) were conſtrained thereunto. For *Matthew*, when he had firſt preached unto the *Hebrews*, and now paſſing unto other people, wrote his Goſpel in his Countrey language, ſupplying by writing in his abſence, that which was deſired in his preſence. When *Mark* and *Luke* had publiſhed their Goſpels, *John* (ſay they) in all that ſpace preached without writing, but at length was moved to write for this cauſe. It is reported that when the Books of the three *Evangeliſts*, were throughout the world, and came into his hands, he allowed them, and yeelded of them a true teſtimony, wiſhing that the declaration of ſuch things had been printed in their books, which were done at the firſt preaching of Chriſt. The Reader may perceive theſe three *Evangeliſts* to have only ſet forth the doings of our Saviour, one year after the impriſonment and captivity of *John* the Baptiſt, which may be gathered by the beginning of their Hiſtories. For after the xl. dayes faſting, and the annexed temptation, *Matthew* ſheweth the time of the beginning of his Hiſtory, ſaying: *When he had heard that John was taken, he returned from Judea into Galilee.* And *Mark* likewiſe: *After that* (ſaith he) *John was taken, Jeſus came into Galilee.* And *Luke* alſo before he had mentioned the doings of *Jeſu*, obſerving the ſame manner: *Herod* (ſaith he) *proceeding in his hainous offences, ſhut up John in priſon.* *John* the Apoſtle being for theſe cauſes intreated, wrote of the time which the other *Evangeliſts* paſſed over with ſilence, and therein of the *Acts* of our Saviour, namely which went before the impriſonment of *John*, which he partly ſignified, writing thus; *This was the firſt of the miracles which Jeſus did:* partly withall mentioning the doings of *John* the Baptiſt, who as then baptized in *Ænon* by *Salem*. Which is evident, when he ſaith: *For as yet John was not caſt into priſon.* *John* then in his Goſpel, delivereth ſuch things as were done of Chriſt before the committing of *John*. The other three begin with the mention of *Johns* impriſonment. Unto him that reconcileth the *Evangeliſts* thus they ſhall not ſeem diſcrepant, inſomuch that the Goſpel of *John* containeth the former doings of Chriſt, the other the latter, laſting unto the end. Therefore not without cauſe *John* paſſeth over with ſilence the Genealogy of our Saviour according unto the fleſh, being afore amply laid down by *Matthew* and *Luke*, and beginneth with his Divinity, reſerved of the holy Ghoſt for him as the mightier. Thus much ſhall ſuffice concern-

The Apoſtles in their preaching uſed no curious eloquenee.

2 Cor. 12.

The Goſpel after *Matthew* written in Hebrew.

Why *John* the Apoſtle wrote a Goſpel.

Mat. 4.

Mark 1. Luk. 3.

John 2.

John 3.

ing

ning the Gospell written by St *John*. The cause why *Mark* wrote his Gospel we have declared before. *Luke* in the beginning of his History, sheweth the occasion of his writing, signifying that divers now already had imployed their diligent care to the setting forth of such things as he was fully perswaded of, necessarily delivering us from the doubtfull opinion of others, when by his Gospel he declareth unto us the sure and certain narration of such things, whereof he had received the truth sufficiently, partly by the company and conversation of *Paul*, partly through the familiarity had with the rest of the *Apostles*. And of these things thus far. But what the Fathers of old have written hereof, we will mention hereafter more properly in place convenient. Among the rest of *Johns* writings, his first Epistle hath been generally of old and late Writers received without any doubt. The two later have been gainsaid. Touching his Revelation, as yet among many there is a variable opinion, some allowing, and some disallowing of it. Likewise what the Elders have thought of the same shall be declared hereafter.

Why *Luke* wrote a Gospel.

CHAP. XXII.

Chap. 25. after the Greek.

The Books of the New Testament, Canonicall and Apocrypha.

IT shall also be convenient if in this place we collect briefly the Books of the New Testament. In the first place must be set the *fourfold writings of the Evangelists*: next the *Acts of the Apostles*: then the Epistles of *Paul* are to be added: after these the first of *John*: and that of *Peter*, which is authentick. Lastly, if ye please, the Revelation of *John*, of the which what is to be thought shall follow hereafter. All these are received for undoubted. The Books which are gain-said, though well known unto many, are these: the Epistle of *James*: the Epistle of *Jude*: the later of *Peter*: the second and third of *John*: whether they were *John* the *Evangelists*, or some others of the same name. Take these which follow for forged works: the Acts of *Paul*, the Book called *Pastor*, the Revelation of *Peter*. Moreover the Epistle fathered upon *Barnabas*, and the Doctrine called the *Apostles*, and the Revelation of *John*, (if it so please you) which (as I have said afore) some disallow, some other receive as an undoubted true doctrine. Divers do number among these the Gospel unto the *Hebrews*, used specially of them which received Christ of the *Hebrews*. These writings are they which commonly of all others are impugned. I suppose that to great purpose we have made a rehearsall thereof, to the end we may discern and sever the unfained, the undoubted, and the true writings, according unto the Ecclesiastical tradition, from the unlawfull writings of the *New Testament*, and such as are impugned, and yet daily read of divers Ecclesiastical persons, that we may know them, and such as are under the name of the *Apostles*, as of *Peter*, of *Thomas*, or *Matthias*, and besides the Gospels of others, as of *Andrew*, of *John*, containing the *Acts of other Apostles*, to be published by hereticks, whereof not one Ecclesiastical writer hath with reverence made mention of his Commentaries. Moreover, the form of the phrase varieth from the manner of the *Apostles*: their sentence and drift in discourse, disagreeth very much with the truth of the tried doctrine. For now being convinced, they plainly express the fond figments of hereticall persons. In fine they are not to be placed as forged, but altogether to be rejected as absurd and impious. But let us proceed unto that which followeth.

4. Evangelists.
The *Acts of the Apostles*.
The Epistles of *Paul*.
The 1 Epistle of *John*.
The 1 Epistle of *Peter*.
The Revelation of St *John*.
The Epistle of *James*.
The Epistle of *Jude*.
The 2 of *Peter*.
The 2 and 3 of *John*.
Acts of *Paul*.
Pastor.
Revelation of *Peter*.
Epistle of *Barnabas*.
Doctrine of the Apostles.
The Gospel unto the *Hebrews*.
Also of *Peter*, *Thomas*, *Matthias*, *Andrew*, &c.

CHAP. XXIII.

Chap. 26. after the Greek.

Of Menander *the Sorcerer.*

MEnander succeeding *Simon Magus*, is found nothing inferiour unto him for devillish operation. He was also a *Samaritan*, and prevailed no less in the depth of magicall arts, than his Master. Yea rather added unto these monstrous feigned illusions somewhat of his own, terming himself one while a Saviour, sent down from above from the invisible worlds for the salvation of mankind: teaching withall, that none is otherwise able to subdue the Angels workers of this world, then first of all by his magicall experience delivered for the purpose, and by the Baptisme received of him: the which as many as do accept of them, do purchase unto themselves (saith he) sempiternall immortality, yea in this present life, so that they dye no more, but continually remain among themselves, without

Menander the Sorcerer calleth himself a Saviour.

wrinckled old age, and became immortall. Theſe things out of *Irenæus* may eaſily appear. And *Juſtinus* likewiſe making mention of *Simon*, remembreth alſo this *Menander*, ſaying: *We have known* Menander, *and the ſame a* Samaritan, *of the village* Caparattæa, *the Diſciple of* Simon, *throughly moved of Devils, and abiding at* Antioch, *to have bewitched many with magicall arts, perſwading his followers, that they ſhould not dye.* And as yet there be divers which can teſtifie the ſame of him. It was the drift of the Devil by the means of ſuch Sorcerers, cloaked under the name of Chriſtians, to defame by magick the great myſtery of godlineſs, and by them to choak the Eccleſiaſticall Doctrine, which concerned the immortality of the ſoul, and the reſurrection of the dead: but ſuch as embraced theſe ſaviours, have loſt the ſaving health of their ſouls. But when the ſpite of Satan could not make others ſhake off their ſincere affection towards Chriſt, he linked unto himſelf the wavering and wandring turn-coats.

Juſtinus Martyr. *Apolog.* 2. *pro Chriſt.*

The craft of the Devil.

Chap. 27. after the Greek.

Chap. XXIV.

The hereſie of the Ebionites.

Ebionites.

THeſe the Elders properly called *Ebionites*, that is, poor men. For they were poor and abjects in delivering the doctrine which concerned Chriſt, they judged him a ſimple and a common man, and for his forwardneſs of manners found juſtified only as man, and born of *Mary* and her husband. Again they thought the obſervation of the law to be neceſſary, as though ſalvation were not by faith alone in Chriſt, and converſation of life correſpondent to the ſame. Other ſome of the ſame name have avoided the foul abſurdity of their ſpeeches, not denying the Lord to have been born of the Virgin, and the holy Ghoſt: yet when they confeſs him to be God, the Word, and wiſedom before his incarnation, they ſink in the ſame ſin with their former fellows, eſpecially whenas they buſily go about to ſet up the corporall obſervation of the Law. Theſe Hereticks alſo do reject the Epiſtles of the *Apoſtle Paul*, accuſing him that he fell from the Law. They uſe only the Goſpel which is after the *Hebrews*, other they paſs not for. The Jewiſh Sabbath, and other ceremonies, they obſerve alike with the *Jews*, they celebrate the Sundaies, as we do, in remembrance of the reſurrection of our Saviour. From hence it came to paſs, by reaſon of their fancies, that they were called *Ebionites*, a name ſignifying poverty. For by this name or title poor men are called of the *Hebrews*. About the ſame time, we learn there was one *Cerinthus*, an author of another hereſie. *Cajus*, whoſe words we have before alledged, in the controverſie going under his name, writeth thus of him.

The hereſie of the *Ebionites*, which thought that faith alone did not juſtifie.

Ebionites, what it ſignifieth.

Chap. 28. after the Greek.

Chap. XXV.

Of Cerinthus *the heretick.*

Cajus writeth thus of *Cerinthus* the Heretick.

CErinthus *alſo by revelation (as written by ſome great Apoſtle) brought unto us certain monſtrous things, ſayning them to have been revealed unto him by Angels. That the Kingdome of Chriſt after the reſurrection ſhould become earthly: that in* Jeruſalem *our fleſh again ſhould ſerve the concupiſcence and luſt thereof. And being ſet wholly to ſeduce, as enemy unto the Word of God, he ſaid there ſhould be the term of a Millenary feaſt allotted for marriage. Dionyſius* alſo Biſhop of *Alexandria*, in his ſecond Book, after he had remembred the Revelation of St *John* received by tradition of old, he reporteth of this man thus: Cerinthus *founder of the* Cerinthian *hereſie, gave his figment a name for the further credit thereof. His kind of doctrine was this: he dreamed the Kingdome of Chriſt ſhould become earthly, and ſet upon thoſe things which he luſted after, even then being covered with his fleſh, and compaſſed in his skin, that is, the ſatisfying of the belly, and the things under the belly, with meat, with drink, with marriage; and that he might ſet a more honeſt ſhew on them after, he added thereto holydaies, oblations, and ſlaughter for ſacrifices.* So far *Dionyſius*. But *Irenæus* in his firſt Book againſt hereſies, layeth down certain more deteſtable opinions of his. And in his third Book he reporteth an Hiſtory worthy the memory, as received by tradition of *Polycarpus*, ſaying: *That* John *the Apoſtle on a certain time to bayne himſelf, entered into a bath, and underſtanding that* Cerinthus *bayned himſelf therein alſo, he ſtarted aſide, and departed forth, not abiding any tarriance with him under the ſame roof, ſignifying the ſame to his company, and ſaying:*

Irenæus lib. 3. *cap.* 3.

saying: Let us speedily go hence, lest the bath come to ruine, wherein Cerinthus *the enemy of the truth baineth himself.*

Chap. XXVI.

Chap. 29. after the Greek.

Of Nicholas, *and of such as of him are called* Nicholaites.

AT that same time the heresie of the *Nicholaites* sprung, which lasted not long, whereof the *Revelation* of St *John* made mention. They boast, that he was one of the Deacons, ordained together with *Steven*, by the *Apostles*, to minister unto the poor. *Clemens Alexandrinus* in his Third Book of *Stromatôn* reporteth thus of him. *This* Nicholas (saith he) *having a beautifull woman to his wife, after the ascention of our Saviour, was accused of jealousie, and to clear himself of that crime, he brought forth his wife, and permitted him that listed to marry her. But his followers say, that their doing is agreeable with that saying; that is, the flesh is to be bridled: and so following that doing and saying without all discretion, they sin without all shame in filthy fornication.* But I hear that *Nicholas* accompanied with none other than his proper wife, which was allotted unto him by wedlock: and of his children, his daughters to have continued virgins, and his sonne to have remained uncorrupt. The case being thus, in that he brought forth his wife (over whom he was said to be jealous) into the midst of the *Apostles*, it was to clear him of the crime laid to his charge, and to teach the bridling of the flesh, by containing and refraining voluptuous lust and pleasure. He would not (as I suppose) according unto the precept, serve two masters, lust, and the Lord. They say that *Matthias* after this manner taught, the flesh to be overcome and tamed, yielding unto it not one jot which might tend unto pleasure, and that the soul hereby should take increase, by faith and knowledg. Let this suffice to be spoken touching them which then depraved the truth, and suddenly came to nought.

Apoc. 2. *Nicholas* the seventh Deacon. Acts 6. *Clemens* Bishop of *Alexandria.*

Eusebius excuseth this *Nicholas*, whose followers the holy Ghost in the Revelation abhorreth. *Matthias.*

Chap. XXVII.

Chap. 30. after the Greek.

Of the Apostles which lived in wedlock.

Clemens Alexandrinus. *Peter.* *Philip.* *Paul* was married. Phil. 4.

CLemens whose words lately we alledged, afterwards reciteth the *Apostles* which lived in wedlock, against them which reject marriage, saying: *What? Do they condemn the Apostles? For* Peter *and* Philip *employed their industry to the bringing up their children.* Philip *also gave his daughters to marriage. And* Paul *in a certain Epistle sticked not to salute his wife, which therefore he led not about, that he might be the readier unto the ministration.* Insomuch then that we have made mention hereof, it will not seem tedious if we alledge another History worthy the noting, which he wrote in his seventh Book of *Stromatôn*, after this manner: *They say* St Peter *going to his house, and seeing his wife led to be executed, rejoyced greatly because of her calling, and cried out unto her vehemently, exhorting and comforting her, calling her by her name, and saying, O woman remember the Lord. Such was the marriage of the godly, and the intire affection of faithfull friends.* And thus much as pertinent to my purpose, I thought good here to alledge.

The words of *Peter* unto his wife when she went to martyrdome.

Chap. XXVIII.

Chap. 31. after the Greek.

Of the death of John *and* Philip *the Apostles.*

OF the death of *Paul* and *Peter*, of the time and the manner, of their resting place also after their departure hence, we have spoken before. And of *John* that he lived till this time, we have told a little before. But of his resting place or tombe, we are instructed by *Polycrates* his Epistle (this *Polycrates* was Bishop of *Ephesus*) which he wrote unto *Victor* Bishop of *Rome*, where he remembreth also *Philip* the *Apostle*, and his daughters, after this manner: *For in* Asia (saith he) *the great founders of Christian Religion died, who shall rise the last day, at the coming of the Lord, when he shall come from heaven with glory to gather all the Saints.* Philip *one of the twelve Apostles, was buried at* Hierapolis, *and two of his daughters which led their whole life in Virginity. The third whose conversation was directed by the Holy Ghost, resteth at* Ephesus. *And* John *which leaned on the breast of our Saviour, who being also a Priest, wore the garment pelatum, a martyr and a doctor) rested at* Ephesus.

Polycrates Bishop of *Ephesus*, unto *Victor* Bishop of *Rome.* *John* the Apostle called a Priest, he wore a Bishops attire called Pelatum, *ergo*, Ministers had then peculiar apparel.

Thus much of their ends. In the Dialogue of *Cajus* mentioned before, *Proclus*, (againſt whom he propoſed the queſtion) teſtifieth agreeable unto that before, of the death of *Philip*, and his daughters, ſaying: *After this the four Propheteſſes, the daughters of* Philip, *were at* Hierapolis *in* Aſia; *their ſepulchre is there to be ſeen, and their fathers alſo:* So far he. *Luke* in the *Acts of the Apoſtles*, maketh mention of the daughters of *Philip*, dwelling at *Cæſarea* in *Judea*, with their father, which were indued with the gift of prophecy: ſaying: *We came to* Cæſarea, *and entred into the houſe of* Philip *the Evangeliſt, which was one of the ſeven, and there made our abode. This* Philip *had four daughters which were Virgins and Propheteſſes.* Thus much of the *Apoſtles*, and Apoſtolick times, and the things delivered unto us by holy Scriptures: of the Canonical and diſallowed Scriptures, though read of many in many Churches: of the forged, and farre from the Apoſtolical rule, as far forth as we could learn. Now to that which followeth.

Acts 21.

Chap. 32. after the Greek.

CHAP. XXIX.

The martyrdome of Simeon *Biſhop of* Jeruſalem.

AFter *Nero* and *Domitian*, under that Emperor whereof we mind now to intreat, the rumor went every where throughout the Cities, that perſecution was raiſed againſt us Chriſtians, through popular ſeditions, in the which we learned, that *Simeon* the ſon of *Cleophas*, the ſecond Biſhop of *Jeruſalem*, ended his life with martyrdome. Hereof is *Ægeſippus* a witneſs, whoſe words we have oft alledged. For he writing of certain Hereticks, giveth us to underſtand, how the aforeſaid *Simeon* being then diverſly by them accuſed to be a Chriſtian, was ſcourged for the ſpace of many dayes, ſo that the Judge and his company, was marvellouſly amazed, and in the end he dyed a death agreeable with the paſſion of Chriſt. But let us hear the Hiſtoriographers own words, *Certain* (ſaith he) *of the Hereticks accuſed* Simeon *the ſon of* Cleophas, *that he lineally deſcended of the ſtock of* David, *and that he was a Chriſtian. He ſuffered Martyrdome, being an hundred and twenty years old, under* Trajan *the Emperor, and* Atticus *the Conſull.* The ſame *Ægeſippus* reporteth, that his accuſers (enquiry being then made of ſuch as came of the Royall Bloud among the *Jews*) were found to have their originall of the Royall Jewiſh Tribe. Whoſoever weigheth this with himſelf, he will confeſs, that this *Simeon* was of them, which both heard and ſaw the Lord, in that he lived ſo long a time, and in that the Goſpel maketh mention of *Mary Cleophas*, whoſe ſon we have ſaid before this *Simeon* to have been. Again the ſame Hiſtoriographer writeth, how that certain others of the poſterity of ſome one of them called the brethren of our Lord, namely *Jude*, were alive untill the ſame time, yea after the teſtimony of them which under *Domitian* were tried for the true faith of Chriſt. For thus he writeth: *They came and governed whole Churches, as Martyrs, being alſo of the kindred of Chriſt. When peace now had poſſeſſed the Churches, they remained alive unto the time of* Trajan *the Emperor, untill the aforeſaid* Simeon, *the Lords coſin germane, the ſon of* Cleophas, *being ill intreated of Hereticks, accuſed under* Atticus *the Conſul, and often ſcourged, tolerated ſuch martyrdome that all wondred, and the Conſul himſelf marvelled, how that he being an hundred and twenty years old, was able to endure that bitter torment. To be ſhort, in the end he was by commandment crucified.* Unto the aforeſaid the ſame Hiſtoriographer annexeth this; *Unto thoſe times the Church of God remained a pure and uncorrupted Virgin. For ſuch as endeavoured to corrupt the perfect rule and the ſound preaching of the Word (if then there were any ſuch) hid themſelves unto that time in ſome ſecret and obſcure place, but after that the ſacred company of the Apoſtles was worn out and come to an end, and that generation was wholly ſpent, which by ſpeciall favour had heard with their ears the heavenly wiſedom of the Sonne of God, then the conſpiracy of deteſtable error through deceit of ſuch as delivered ſtrange doctrine, took rooting. And becauſe that not one of the Apoſtles ſurvived, they publiſhed boldly with all might poſſible, the doctrine of falſhood, and impugned the open, manifeſt, and known truth.* Thus of theſe things hath this Hiſtoriographer written. Now to that which followeth by order of Hiſtory.

Ægeſippus writeth thus of *Simons* martyrdome.

Simeon the ſecond Biſhop of *Jeruſalem* was crucified *An. Dom.* 110. being an hundred and twenty years old.

Ægeſippus writeth of the kinſmen of Chriſt.

The Church of God was a pure Virgin 110. yeares after Chriſt.

CHAP.

Chap. XXX.

Chap. 33. after the Greek.

How Trajan *caused the inquisition for Christians to cease.*

SO great a persecution was raised against us in sundry places, that *Plinius Secundus* a notable President made relation thereof unto the Emperor, being very much moved with the number of Martyrs, which suffered death for the testimony of their faith, signifying withall, that they committed no hainous offence, nor transgressed any law, saving that they rose before day, and celebrated Christ with Hymns as God: forbidding adulteries, and slaughter, with such other like abominable facts, shewing conformity in all things agreeable unto the laws. After which report, it is written that *Trajan* commanded by Edict, that the Christian Nation should not be enquired for, but if haply they were found, they ought to be punished. By which Edict, the vehement heat of that grievous persecution was somewhat qualified, yet nevertheless, there was scope enough left for such as were willing to afflict us. So that in one place the people, in another place the Princes and Rulers of the Regions layed wait for our men, whereby severall persons suffered martyrdome in their Provinces, and sundry of the faithfull sundry kinds of death, without open or manifest persecution. Which History we have taken out of the Latine Apology of *Tertulian*, whereof we have alledged somewhat before, by interpretation thus: *Although we have known the inquisition directed for us to be inhibited, it was by reason of* Plinius Secundus *President of the Province, which having condemned some of the Christians, and deprived some others of their dignities, was moved with the greatness of the multitude, and doubted what was best to be done. He made the Emperor* Trajan *privy thereof, saying: That he found nothing in them that was impious, but that they refused the worshipping of Images. Signifying this withall, that the manner of the Christians was to rise before day, to celebrate Christ as God: and to the end their discipline might straitly be observed, they forbid shedding of blood, adultery, fraud, traiterous dealing, and such like. For answer hereunto,* Trajan *wrote again: that there should be no inquisition for Christians, but if they were met with, they should be punished.* And thus went the affairs of the Christians then.

Plinius Secundus wrote unto the Emperor *Trajan* in the behalf of the Christians.

Tertullian *Apolog.* c. 2.

Chap. XXXI.

Chap. 34. after the Greek.

Of Evaresius *the fourth Bishop of* Rome.

AMong the Bishops of *Rome*, whenas the aforesaid Emperor had raigned three yeares, *Clemens* committed the Ministery unto *Evaresius*, and finished his mortall race, when he had governed the Church, and Preached the Word of God the space of nine yeares.

Evaresius.

Chap. XXXII.

Chap. 35. after the Greek.

How after Simeon, Justus *succeeded, the third Bishop of* Jerusalem, *and of the famous Bishops then living in the World.*

AFter *Simeon* had such an end as before we have reported, a certain *Jew* called *Justus*, one of that infinite number, which of the Circumcision believed in Christ, was placed in the Bishops See of *Jerusalem*. And unto that time, *Polycarpus* a Disciple of the *Apostles*, lived in *Asia*, being placed Bishop of the Church of *Smyrna*, by such as saw the Lord, and ministred unto him. At the same time flourished *Papias* Bishop of *Hierapolis*, a man passing eloquent, and expert in the Scriptures. And *Ignatius* likewise unto this day, amongst most men famous, the second Bishop by succession after *Peter* of the Church of *Antioch*. The report goeth, that this *Ignatius* was sent from *Syria* to *Rome* (for the confession of his faith) to be food for wild beasts, who passing through *Asia* curiously garded with a great troope of Keepers, confirmed the Congregations throughout every City where he came, with Preaching of the Word of God and wholesome exhortations, and specially giving charge to avoid the Heresies lately sprung and at that time overflowing, and to cleave stedfastly unto the traditions of the *Apostles*, which, for the avoiding of error and corruption, he thought very necessary to be diligently written. And being at *Smyrna* where *Polycarpus* was Bishop, he wrote an Epistle unto the Church of *Ephesus*, making mention of *Onesimus* their Pastor:

Justus Bishop of *Jerusalem.*
Polycarpus Bishop of *Smyrna.*
Papias Bishop of *Hierapolis.*
Ignatius Bishop of *Antioch.*

another unto the Church of *Magneſia* lying on the River *Meander*, making mention of *Dama* their Biſhop. Another unto the Church of *Trallis*, whoſe overſeer then was *Polybius*: and beſides theſe Epiſtles, he wrote unto the Church of *Rome*, prefixing an exhortation, leſt that they refuſing martyrdome, ſhould be deprived of the hope laid up for them. But it may ſeem needfull, that we alledge thence ſome part of the words for proof hereof, for thus he writeth: * *From* Syria (ſaith he) *unto* Rome, *I ſtrive with beaſts by ſea, by land, nights and dayes, fettered among ten Leopards, that is, a band of ſouldiers, and the more benefit they receive the worſe they become. I thus exerciſed with their injuries am the more inſtructed, yet hereby am I not juſtified, I deſire to enjoy the beaſts prepared for me, which I wiſh to fall upon me with fierce violence; yea, I will allure them forthwith to devour me; that they abſtain not from me, as they have left ſome for fear untouched. If they as unwilling will not, I will compell them to fall upon me. Pardon me, I wote well what this ſhall availe me. Now do I begin to be a Diſciple, I weigh neither viſible, nor inviſible things, ſo that I gain Chriſt; let fire, gallowes, violence of beaſts, bruſing of the bones, racking of the members, ſtamping of the whole body, and all the plagues invented by the miſchief of Satan light upon me, ſo that I win Chriſt Jeſu.* This he wrote from the aforeſaid City, unto the Churches before named. And being beyond *Smyrna*, he wrote unto the Churches of *Philadelphia*, and *Smyrna*, and ſeverally to *Policarpus* their Biſhop, and to the Congregation of *Antioch*, praying him to be carefull of the buſineſs there, namely, about the election of a Biſhop in his room. This *Ignatius* writing unto the Church of *Smyrna*, reporteth certain words uttered by Chriſt, which I found I wot not where: *I know and believe that he was in the fleſh, after the Reſurrection; for coming unto them which were with* Peter, *he ſaid unto them: Come, feel me, and know that I am not a ſpirit without body, and anon they felt him, and believed.* *Irenæus* alſo knew his martyrdome, and remembred his Epiſtles, writing thus: *Even as one of our men condemned unto the beaſts for the confeſſion of his faith ſaid: Inſomuch as I am the wheat of God, I am to be grinded by the teeth of beaſts, that I may be found pure bread or fine manchet.* And *Polycarpus* maketh mention hereof in the Epiſtle under his name unto the *Philippians*, writing thus: *I beſeech you all, that you be obedient, and exerciſe patience, which you have throughly ſeen, not only in bleſſed* Ignatius, Rufus *and* Zoſimus, *but in divers of your ſelves, and in* Paul, *with the reſt of the Apoſtles, being perſwaded for certain, that all theſe ran not in vain, but in faith and righteouſneſs, now reſting them with the Lord in the place appointed due for their deſerts, with whom they ſuffered together. They loved not this preſent world, but him that died for our ſins, and roſe again for our ſakes.* Again, he addeth: *Both you and* Ignatius, *wrote unto me, that if any did travell unto* Syria, *he might convey thither your letters, of which I will be carefull, if fit opportunity be offered, whether I my ſelf go or ſend, that your buſineſs there may be diſpatched. According unto your requeſt, I have ſent you the Epiſtles of* Ignatius, *both unto us written, and the others in my cuſtody annexed unto this Epiſtle, where you may gain much profit. They contain faith and patience, and all manner of edifying in the Lord.* Thus much concerning *Ignatius*, whom *Heros* ſucceeded in the Biſhoprick of *Antioch*.

* Chap. 36. after the Greek. *Ignatius Epiſt. ad Rom.*

Ignatius Epiſt. ad Smyrnenſes.

Irenæus l. 5.

Polycarpus Epiſt. ad Philip.

Heros.

Chap. 27. after the Greek.

Chap. XXXIII.

Of the Evangeliſts then flouriſhing.

Quadratus.

AMong them which were then famous was *Quadratus*, whom they ſay (together with the daughters of *Philip*) to have been endued with the gift of prophecying. And many others alſo at the ſame time flouriſhed, which obtaining the firſt ſtep of Apoſtolicall ſucceeſſion, and being as divine Diſciples of the chief and principall men, builded the Churches every where planted by the *Apoſtles*: and preaching and ſowing the celeſtiall ſeed of the Kingdome of heaven throughout the world, filled the barns of God with increaſe. For the greater part of the Diſciples then living, affected with great zeal towards the Word of God, firſt fulfilling the heavenly commandment, diſtributed their ſubſtance unto the poor: next taking their journey, fulfilled the work and office of *Evangeliſts*, that is, they preached Chriſt unto them which as yet heard not of the doctrine of faith, and publiſhed earneſtly the doctrine of the holy Goſpel. Theſe men having planted the faith in ſundry new and ſtrange places, ordained there other Paſtors, committing unto them the tillage of the new ground, and the overſight of ſuch as were lately converted unto the faith, paſſing themſelves

themſelves unto other people and countries, being holpen thereunto by the grace of God which wrought with them; for as yet by the power of the Holy Ghoſt they wrought miraculouſly, ſo that an innumerable multitude of men, embraced the Religion of the Almighty God at the firſt hearing with prompt and willing minds. Inſomuch that it is impoſſible to rehearſe all by name, when and who were Paſtors and *Evangeliſts* in the firſt ſucceſſion after the *Apoſtles* in the Churches ſcattered throughout the world; it ſhall ſeem ſufficient only to commit to writing and memory, the names of ſuch as are recorded unto us by tradition from the *Apoſtles* themſelves, as of *Ignatius* in the Epiſtles before alledged, and of *Clemens* mentioned in the Epiſtle which for undoubted he wrote unto the *Corinthians*, in the perſon of the *Roman* Church, where he imitating very much the Epiſtle written unto the * *Hebrews*, and alledging thereof whole ſentences word by word, manifeſtly proveth, that this Epiſtle was neither new, neither of late found: wherefore it ſeemed good to number it among the reſt of the *Apoſtles* writings. Whenas *Paul* wrote unto the *Hebrews* in his mother tongue, ſome affirm that *Luke* the *Evangeliſt*, ſome other (which ſeemeth more agreeable) that *Clemens* tranſlated it, for both the Epiſtle of *Clemens*, and that unto the *Hebrews*, uſe the like manner of ſpeech, and differ not much in ſenſe.

* The Epiſtle unto the Hebrews undoubtedly is *Pauls* written by him in Hebrew, but tranſlated into Greek, by *Clemens* Biſhop of *Rome*, or by the report of *Clemens* Biſhop of *Alexandria*. (as *Euſeb.* l. 6. c. 13. writeth) tranſlated by *Luke* the Evangeliſt. Chap. 38. after the Greek.

CHAP. XXXIV.

Of the Epiſtle of Clemens, *and other writings falſly fathered upon him.*

WE have to learn that there is a ſecond Epiſtle of *Clemens*, yet not ſo notable and famous as the former, and we know that the Elders did neither uſe, neither alledge it. Now divers have thruſt out in his name certain babbling and tedious Commentaries, containing the Dialogues of *Peter* and *Apion*, which none at all of the Elders have mentioned, neither do they obſerve the ſincere form and rule of the Apoſtolick Doctrine.

CHAP. XXXV.

Chap. 39. after the Greek.

Of the Writings and Works of Papias.

THe undoubted writings of *Clemens* are apparent. We have ſpoken likewiſe of the writings of *Ignatius* and *Polycarpus*. The writings of *Papias* are ſaid to be five Books, entituled, *The Expoſition of the Lords Sermons.* Of theſe *Irenæus* reporteth as written alone by this man, ſaying thus: *This* Papias *the auditor of* John, *the companion of* Polycarpus, *of good antiquity, teſtifieth in the fourth Book of his writings, for he wrote five.* Thus far *Irenæus.* *Papias* himſelf in the Preface to his Books ſignifieth, that he neither heard, neither ſaw the *Apoſtles*, but received the undoubted doctrine of the faith of their familiars and Diſciples, when he ſaith: *It ſhall not ſeem grievous unto me, if that I compile in writing, and commit to memory the things which I learned of the Elders, and remember as yet very well, with their expoſitions, being fully certified of the truth thereof. Neither am I pleaſed with ſuch as ſay many things (as many are accuſtomed to do) but with ſuch as teach true things: neither with ſuch as repeat ſtrange precepts, but with ſuch as alledge the things delivered of the Lord for the inſtruction of our faith, proceeding from truth it ſelf. If any came in place which was a follower of the Apoſtles, forthwith I demanded the words of the Elders: what* Andrew, *what* Peter, *what* Philip, *what* Thomas, *or* James, *or* John, *or* Matthew, *or any other of the Lords Diſciples: what* Ariſton, *and the Elder* John, *Diſciples of the Lord had ſaid. I believe verily not to profit my ſelf ſo much by their Writings or Books, as by the authority of the perſons, and the lively voice of the reporters, making relation thereof.* It may ſeem worth the noting, that by theſe works we mark the name of *John* to be twice repeated. The firſt numbred with *Peter, James, Matthew*, and the reſt of the *Apoſtles*, ſignifying *John* the *Evangeliſt*: the ſecond with a different term, without the Catalogue of *Apoſtles*, joyning him with *Ariſton*, and plainly calling him the *Elder*: that hereby the truth of the Hiſtory may appear, which declareth two of the ſame name to have been in *Aſia* and two ſeverall monuments of them both to be at *Epheſus*, whereof both as yet bear the name of *John*, which may not lightly be paſſed over of us: for it is very like, that the ſecond (unleſs ye are pleaſed with

Irenæus. *Papias* in the Proem to his Hiſtory.

John the Evangeliſt.

with the firſt) ſaw that revelation, which beareth the name of *John*, *Papias* then (of whom we ſpake before) confeſſeth himſelf to have heard the words of the *Apoſtles* of them which were their followers, namely, of *Ariſtion* and *John the Elder*. For oftentimes by mentioning them, he alledgeth their traditions in his Books. I ſuppoſe theſe things to have been ſpoken to good purpoſe. Again, to that which hath been already ſpoken, I think it not amiſs to adde out of the Books of *Papias*, things very ſtrange, which he reporteth to have received by tradition. Before we have written how that *Philip* the *Apoſtle*, together with his daughters, had his abode at *Hierapolis*; now we have to ſignifie, how that *Papias* remaining amongſt them, reporteth a certain Hiſtory, told him by the daughters of *Philip*. He writeth that a dead man roſe to life again, and moreover, another miraculous thing to have happened to *Juſtus*, whoſe ſirname was *Barſabas*, that he drunk deadly poyſon, and took thereby no harm, the goodneſs of God preſerving him. The Hiſtory of the *Acts* declareth of this *Juſtus*, how that after the Aſcenſion of our *Saviour*, the *Apoſtles* ſevered him together with *Matthias*, praying over them, that either of them might be allotted into the place of *Judas* the traitor, to the compleat number of the *Apoſtles*: *They appointed two*, Joſeph *called* Barſabas, *by ſirname* Juſtus, *and* Matthias. Certain other things the ſame Writer reporteth, of the which, ſome he received by tradition and word of mouth, alſo certain ſtrange parables of our Saviour, mixt with fabulous doctrine, where he dreameth that the Kingdome of Chriſt ſhall corporally here upon earth laſt the ſpace of one thouſand years, after the reſurrection from the dead. Which Error (as I ſuppoſe) grew hereof, in that he received not rightly the true and myſticall meaning of the *Apoſtles*, neither deeply weighed the things delivered of them by familiar examples. For he was a man of ſmall judgement, as by his Books plainly appeareth. Yet hereby he gave unto divers Eccleſiaſticall perſons occaſion of Error, which reſpected his Antiquity. Namely unto *Irænæus* and others, if there be any found like minded. Other traditions be alledged of *Ariſton*, and *John* the *Elder*, unto the which we referre the ſtudious Reader: Yet one thing touching *Mark* the *Evangeliſt*, the which he reporteth, we may not omit: for thus he writeth, *The Elder* (*meaning* John) *ſaid*, Mark *the interpreter of* Peter, *look what he remembred, that diligently he wrote, not in that order in the which the Lord ſpake and did them. Neither was he the hearer, or follower of the Lord, but of* Peter, *who delivered his doctrine not by way of Expoſition, but as neceſſity conſtrained: ſo that* Mark *offending nothing, in that he wrote as he had before committed to memory. Of this one thing was he carefull, in omitting nothing of that he had heard, and in delivering that was falſe.* So far of *Mark*. Concerning *Matthew*, he writeth thus: Matthew *wrote his Book in the Hebrew tongue, which every one after his skill interpreted by allegations.* *Papias* alledged teſtimonies out of the firſt Epiſtle of *John* and *Peter*. He expounded a certain Hiſtory of a woman accuſed before Chriſt of many crimes, written in the Goſpel after the *Hebrews*. Of theſe things thus much we ſuppoſe to have been neceſſarily ſpoken, and added unto that which went before.

Acts 1.

Papias was of the hereſie of the *Chiliaſts*. Tradition and not the truth led him thereunto.

Irenæus a *Chiliaſt*.

Papias reporteth of *Mark* the *Evangeliſt*.

Matthew.

The End of the Third Book.

THE

THE FOURTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Euſebius Pamphilus*, Biſhop of *Cæſarea* in *Paleſtina*.

Chap. I.

What Biſhops were of Rome *and* Alexandria, *in the time of* Trajan *the Emperor.*

ABout the twelfth year of the raign of *Trajan*, after the death of the Biſhop of *Alexandria* before mentioned, *Primus* was placed the fourth Biſhop after the Apoſtles. The ſame time *Alexander* (when *Evareſtus* had governed full eight years) was the eight Biſhop of the Church of *Rome* after *Peter* and *Paul*. *An. Chriſt.* 111. *Primus.* *Alexander.*

Chap. II.

What calamities the Jews *ſuffered in the time of* Trajan.

THe doctrine of our Saviour, and the Church of Chriſt ſo flouriſhed, that daily it increaſed, and was more and more furthered. But the calamities of the *Jews* grew ſo great, that one miſchief enſued upon another. When the Emperor was now come to the eighteenth year of his raign, the rage of the *Jewes* was ſo ſtirred, that a great multitude of their Nation was deſtroyed. For at *Alexandria*, and throughout the reſt of *Egypt*, and *Cyren*, the *Jews* (as if they had been poſſeſſed of a raging, ſeditious and fanaticall ſpirit) ſo beſtirred themſelves, that they made an uprore among the *Gentiles* where they abode, and kindled ſuch fiery ſedition, that the year following they waged great wars, *Lupus* then being Preſident throughout *Egypt*. In the firſt battle the *Jews* had the victory. Then the *Gentiles* fled to *Alexandria*, and as many *Jews* as they found there, they took and executed. The *Jews* which wandred throughout *Cyren* (a Region of *Egypt* being deſtitute of aid) ſpoiled the countrey of corn and cattel, having one *Lucas* to their Captain: againſt whom the Emperor ſent *Marcus Turbo*, with a great power of footmen and horſemen by land, and with a navy by Sea, who neither in ſhort ſpace, nor without long and cruell wars, ſlew many Myriads of the *Jews*, not only of them of *Cyrene*, but alſo of the *Egyptians* which aided their King and Captain *Lucas*. The Emperor alſo ſuſpecting the *Jews* which inhabited *Meſopotamia*, leſt that they traiterouſly ſhould joyn with the other, commanded *Lucius Quincius* to baniſh them the Province: who having gathered an hoſt, marched towards them, and joyning with them, ſlew a great multitude of the *Jews* there abiding, for the which fact he was appointed by the Emperor, Preſident of *Judea*. Theſe things have the heathen Hiſtoriographers then living deſcribed, for the knowledg of the poſterity following.

The rebellion and tumults of the *Jewes* in *Ægypt.* *An. Chriſt.* 117.

The calamities of the *Jews* in *Meſopotamia.*

Chap. III.

Of them which in the raign of Adrian *publiſhed Apologies in defence of the faith.*

WHen *Trajan* had raigned twenty years wanting ſix moneths, *Ælius Adrianus* ſucceeded him in the Empire: unto whom *Quadratus* dedicated a Book, intituled *An Apology of the Chriſtian Faith*. For certain ſpitefull and malicious men, went about to moleſt the Chriſtians. This Book is as yet extant among divers of the brethren, and a copy thereof remaineth with us: wherein do appear perſpicuous notes of the underſtanding and true Apoſtolick doctrine of this man. That he was of the ancient Elders, it may be gathered by his own teſtimony, where he writeth thus: *The works of our Saviour were manifeſt and open, for they were true. Such as were healed, and raiſed from the dead, were not only* *An. Chriſt.* 119. *Quadratus.* *Apolog.*

Ariſtides an *Athenian* Philoſopher wrote an Apology of the Chriſtian faith.

only healed, and raiſed in ſight and outward ſhew, but they continually and conſtantly remained ſuch indeed. Neither lived they only the time that our Saviour had his abode here on earth, but a long time after his aſcenſion, yea, and a number of them unto our time. Such a man was *Quadratus*. *Ariſtides* likewiſe, a faithfull man, one that laboured for the furtherance of godlineſs, publiſhed an *Apology* (as *Quadratus* did before) *of the Chriſtian Faith*, with a Dedicatory Epiſtle unto *Adrian* the Emperor, which Book of his is kept of many even to this day.

Chap. IV.

Of the Biſhops of Rome *and* Alexandria, *under* Adrian.

Anno Dom. 122.

THe third year of this Emperors reign, *Alexander* Biſhop of *Rome*, after that he had governed ten years, departed this life, whom *Xyſtus* ſucceeded. And about that time *Primus* Biſhop of *Alexandria*, when he had preached there twelve years, died: after whom *Juſtus* ſucceeded.

Chap. V.

The number and the names of the Biſhops of Jeruſalem, *from our Saviour, unto the eighteenth year of* Adrian.

THe years of the Biſhops of *Jeruſalem* I find written no where. It is ſaid, they continued a ſhort time. Only out of certain Books I have learned, that untill the deſtruction of the *Jews* under *Adrian*, there were fifteen Biſhops of *Jeruſalem* ſucceſſively, all which they ſay by ancient line to have been *Hebrews*, and ſincerely to have embraced the Word of God, and there to have been thought worthy to rule by ſuch as then could well judge of ſuch things. For the Church then ſtood by the wiſedom of the faithfull *Hebrews*, which continued from the *Apoſtles* unto that calamity, in the which the *Jewes* rebelling againſt the *Romans* with no ſmall wars were overthrown. Becauſe that then the Biſhops of the circumciſion failed, I think it neceſſary to name them from the originall. The firſt was *James*, called the brother of the Lord: the ſecond *Symeon*: the third *Juſtus*: the fourth *Zacheus*: the fift *Tobias*: the ſixt *Benjamin*: the ſeventh *John*: the eighth *Matthias*: the ninth *Philip*: the tenth *Sennecas*: the eleventh *Juſtus*: the twelfth *Levi*: the thirteenth *Ephrem*: the fourteenth *Joſeph*: the fifteenth, and laſt of all *Judas*. So many Biſhops were there of *Jeruſalem* from the *Apoſtles* times unto the ſaid *Judas*, and all of the circumciſion. In the twelfth year of the reign of *Adrian*, after that *Xyſtus* had been Biſhop of *Rome* ten years *Teleſphorus* ſucceeded him, being the ſeventh from the *Apoſtles*. After a year and few moneths *Eumenes* was choſen Biſhop of *Alexandria*, the ſixt by ſucceſſion, whenas his predeceſſour had governed that Church eleven years.

Fifteen Biſhops of *Jeruſalem* from the Apoſtles, unto the eighteenth year of *Adrian*, all *Hebrews*.

Teleſphorus Biſhop of *Rome*.

Eumenes Biſhop of *Alexandria*.

Chap. VI.

The laſt beſieging of the Jews *in the time of* Adrian.

WHenas the Jewiſh rebellion waxed vehement and grievous, *Ruffus* Lieutenant of *Judea*, being ſent with a great power from the Emperor, diligently withſtood their fury, and forthwith ſlew an innumerable multitude of men, women, and children, deſtroying (as by law of arms it was lawfull) their Regions and Countries. The *Jews* had then to their Captain one *Barchochebas*, which by interpretation is a Star, a man given to murther and theft. But for the ſignification of his name, he lyed ſhamefully, ſaying, He was come from heaven, as a light to ſhine comfortably in the face of the *Jews*, being now oppreſſed with ſlavery and bondage, and afflicted to death. For when the wars in the 18. year of the Emperor *Adrian*, waxed hot about the town *Beththera* (which was very ſtrong, and belonging to *Jeruſalem*, neither far diſtant) the ſiege laſting longer than was looked for, and the raſh raiſers of ſedition, by reaſon of famine were ready to yield up the laſt gaſp, and the author of this madneſs had received his deſert (as *Ariſton Pallaus* writeth) this whole Nation was baniſhed that town, and generally the whole country of *Jeruſalem*, by the Laws, Decrees and appointment of *Adrian*, ſo that by his commandment it was not lawfull for theſe ſilly ſouls, to behold their native ſoil, no not afar off from the top of an hill. This City then to the utter ruine of the Jewiſh Nation, and the manifold overthrown

Ruffus Procurator of *Judea*.

Barchochebas the *Jews* Captain.

The *Jews* being foyled, *Jeruſalem* was taken.

throw of the ancient inhabitants, being brought to confusion began to be inhabited of strange Nations, and after that it was subdued to the *Roman* Empire, the name was quite changed, for unto the honour of the conquerour *Ælius Adrianus*, it was called *Ælia*. And of the Church being gathered thither of the *Gentiles*, *Mark* was the first Bishop, after them of the circumcision. Whenas the Churches of God now shined as Stars throughout the world, and the faith of our Lord and Saviour *Jesus Christ* flourished, Satan enemy to all honesty, as a sworn adversary to the truth, and mans health and salvarion, impugneth the Church with all means possible; and when he had first armed himself against her with outward persecution, now he used the aid of crafty juglers, as fit instruments and authors of perdition, to the destruction of silly souls. Which juglers, and impostors bearing the same name and title, and in shew professing the same doctrine with us (by his subtile invention) might the sooner snare the faithfull in the slippery way of perdition: & under pretence of reducing them to the faith, to overwhelm them in the whirlpool and deep dungeon of damnation. From *Menander* therefore (whom before we termed the successor of *Simon*) there sprang up a doubtfull, viperous, and twofold heresie, by the means of Satan, having two heads or captains, varying among themselves: *Saturninus* of *Antioch*, and *Basilides* of *Alexandria*, whereof the one throughout *Syria*, the other throughout *Egypt*, published hereticall and detestable doctrine. *Irenæus* saith, that *Saturninus* for the most part dreamed the same with *Menander*: but *Basilides* under pretence of more mysticall matters, enlarged his device infinitely, inventing monstrous fables, to the furtherance of his heresie.

and called after the Emperors name *Ælia*.

Mark of the *Gentiles*, the first Bishop of *Jerusalem*.

When persecution failed, then heresie sprang.

Menander.

Saturninus and *Basilides*.

Irenæus lib. 2. *cap.* 22, 23.

Chap. VII.

What hereticks and Ecclesiasticall Writers lived then.

Whenas many Ecclesiastical persons in those dayes, strived in the behalf of the truth, and contended with sure and certain reasons, for the Apostolick and Ecclesiastical doctrine: some also have exhibited instruction to the posterity by their Commentaries, levelling at the foresaid heresies, of which number one *Agrippa Castor*, a stout Champion, and a famous writer of those times, published a confutation of *Basilides*, disclosing all his Satanical jugling. Having displaied his secrets, he reporteth that *Basilides* wrote twenty four Books upon the Gospel, fayning unto himself Prophets, whom he called *Barcabus*, as *Barchoph*, and certain others, never heard of before: inventing those barbarous names to amaze the hearers withall: teaching that indifferently things offered to Idols may be eaten: that in time of persecution, the faith with perjury may be renounced: commanding silence after the manner of *Pythagoras*, for the space of five years. And such like heresies of *Basilides*, the said Writer hath plainly confuted. *Irenæus* writeth, that in the time of these two, *Carpocrates* lived, the father of the heresie, which the *Gnostici* hold, who thought good not to publish the sorcery of *Simon* privily, after his manner, but openly, glorying of charmed love drinks, of devillish and drunken dreams, of assistent and associate spirits, with other like allusions. They teach farther, that who so will attain unto the perfection of their mysteries or rather abominable devises, must work such facts, be they never so filthy, otherwise can they not overcome (as they term them) the secular Potentates, unless every one play his part after the same secret operation. So it came to pass, that Satan rejoycing in his deviliish subtilty, seduced many of them thus already snared, whom he led to perdition, by the means of such wicked Ministers, and gave hereby great occasion to the infidels, of blasphemy against the divine doctrine, and spred a great slander, in that the fame of them was bruted abroad throughout Christendome. By this means it fell out often, that the Infidels of those times conceived a wicked, absurd, and shamefull opinion of us, saying that we used the unlawfull company of mothers, and sisters: that we fed upon the tender infants and sucklings. But these reports prevailed not long, for the truth tried it self, and in time following shined as the Sun-beams. For the sleights and subtilties of the adversaries turned to their own confusion, whilst that new heresies daily sprung, creeping one upon another, the latter taking place, the former vanished away, and increasing into divers and manifold sects, changing now this way, anon that way, they were destroyed. The brightness of the Catholick and onely true Church, continuing alwayes the same, increased and inlarged daily the bounds thereof, that the gravity, sincerity, liberty and temperancy of godly conversation and Christian Philosophy, shined and flourished among all Nations, both of the *Grecians* and *Barbarians*

Agrippa Castor confuted *Basilides*.

Barcabus. *Barchoph*.

Irenæus lib. 1. *cap.* 24. The opinions of the *Gnostici*, whose father was *Carpocrates*.

The hereticks were a slander unto Christian Religion.

Falshood vanisheth away, the truth remaineth still.

Barbarians: Thus this ſlander ſlided away with the time, and the doctrine famous among us, and furthered of all men, ſpecially for the piety and modeſty, for the divine and myſtical rules thereof, took place: ſo that from that time unto this day, none durſt note the ſame of any hainous crime or infamy, as they durſt before, which conſpired againſt us and the Chriſtian faith. But the truth brought forth many in thoſe dayes which contended and dealt with the hereticks, ſome with invincible arguments, without the Scriptures: ſome with manifeſt proofs and authority of Scripture, confuting their heretical opinions.

Chap. VIII.

What notable Writers lived then.

Ægeſippus.

Of this number was *Ægeſippus*, whom we have before oftentimes alledged, one living in the time of the *Apoſtles*, who in five Books wrote the ſincere tradition of the *Apoſtles* Preaching, ſignifieth his own time, and making mention of ſuch as in former times erected Idols, where he writeth thus: *To whom they erected Idols and monuments, and hallowed temples, it is well known.* Antinous *the ſervant of* Adrianus Cæſar, *had a feſtivall triumph celebrated in our dayes, called after his name,* Antinous *wreſtling. They builded him a City after his name called* Antinoia, *they conſecrated Prieſts, and appointed Prophets.* At the ſame time *Juſtinus Martyr*, an imbracer of the true Philoſophy, well ſtudied and exerciſed in the doctrine of the *Gentiles* maketh mention of the ſame man, in his Apology unto *Antoninus*, writing thus: *It ſhall not ſeem impertinent, if that we propoſe unto you, the remembrance of* Antinous, *and of that which they celebrate in his name, whom all do worſhip as it were for fear, whenas they know well enough, who, and whence he was.* The ſame *Juſtinus* maketh mention of the wars held againſt the *Jews*, ſaying thus: *In the Judaicall wars, freſh before your eyes,* Barchochebas *a Captain of the Jewiſh rebellion, commanded the Chriſtians only to be grievouſly puniſhed, unleſs they renounced Chriſt and blaſphemed God.* In the ſame place he declareth, how that not raſhly, but after good adviſement taken, he left Paganiſme, and imbraced the true and only piety. *For my ſelf* (ſaith he) *delighted with the doctrine of* Plato, *hearing that the Chriſtians were led captives, neither fearing death, neither any torments which are accounted terrible, I thought it could not be, that this kind of men were ſubject unto malice, and ſet on pleaſure. For what voluptuous perſon, or intemperate, or delighted with devouring of mans fleſh, can ſo imbrace death, that he be deprived of his deſire, and not rather endeavour, that this may alwayes laſt, that he be able to deceive Princes, and not betray himſelf to death?* Moreover, this *Juſtinus* writeth, how that *Adrianus*, receiving letters from *Serenius Granianus* a noble Preſident, ſignifying in the behalf of the Chriſtians, that it was very injurious that for no crime, but only at the out-cry of the people, they ſhould be brought and executed; wrote again unto *Minutius Fundanus* Proconſul of *Aſia*, and commanded, that none, without grievous crime and occaſion, ſhould be put to death. The copy whereof, obſerving the Latin phraſe, as much as in him lay, he added, prefixing theſe few words: *And whenas we might juſtly require, by virtue of the Epiſtles of the moſt victorious and notable* Cæſar Adrian *your father, that as he graciouſly commanded, ſo ſentence ſhould be given: yet we require not this as commanded by* Adrian, *but inaſmuch as you know that at the requeſt of the people, juſtice is to be craved.* We have annexed the copy of *Adrianus* his Epiſtle, to the end you may underſtand, we tell nothing but that which is true. For thus he wrote.

Juſtinus *Apol. pro Chriſtianis.*

Chap. IX.

The Epiſtle of Adrian *the Emperor, that no Chriſtian be accuſed, neither ſuffer without juſt cauſe.*

Adrian the Emperor writeth in the behalf of the Chriſtians.

Unto Minutius Fundanus, *Proconſull of* Aſia, Adrian *ſendeth greeting: I received an Epiſtle from* Serenius Granianus, *that right worthy man, thy predeceſſour; the occaſion whereof I cannot with ſilence leave untouched, leſt that thereby men be troubled, and a gappe left open to the malice of the Sycophants. Wherefore if your Provincials can prove ought againſt the Chriſtians whereof they charge them, and juſtifie it before the barre, let them proceed on, and not appeach them onely for the name, with making out-cries againſt them. For it is very expedient, that if any be diſpoſed to accuſe, the accuſation be thorowly known of you, and ſifted. Therefore if any accuſe the Chriſtians, that they tranſgreſs the laws, ſee that you*

judge

judge and punish according to the quality of the offence. But in plain words, if any upon spite, or malice, in way of cavillation complain against them, See you chastize him for his malice, and punish him with revengement. This was the Epistle of *Adrian.*

CHAP. X.

What Bishops there were of Rome *and* Alexandria *in the time of* Antoninus.

Adrian the Emperor died *An. Dom.* 140. Him succeeded *Antoninus Pius.* *Hyginus* Bishop of *Rome.* Iren. l. 3. c. 3.

AFter that *Adrian*, ruling in the regal Scepter the space of one and twenty years, had run the race of his natural life, *Antoninus* called *Pius*, succeeded him in the Empire. In the first year of whose reign, *Telesphorus* having governed the Ecclesiastical See eleven years, departed this life, whom *Hyginus* succeeded. *Irenæus* writeth, that this *Telesphorus* was crowned at his death with martyrdom, and signifieth withall, that in the time of the said *Hyginus*, *Valentinus* the inventor of his own heresie, and *Cerdon* author of that error, which *Marcion* afterwards sucked, were manifestly known at *Rome.* For thus he writeth.

CHAP. XI.

The report of Irenæus, *touching the grand hereticks of that time, with the succession of the Bishops of* Rome *and* Alexandria.

Iren. *l.* 3. c. 4. *Valentinus.* *Cerdon.*

VAlentinus *came to* Rome *in the time of* Hyginus, *he flourished under* Pius, *and continued unto* Anicetus. Cerdon *likewise (whom* Marcion *succeeded) came under* Hyginus *the ninth Bishop from the Apostles. Who having protested his faith, one while persevered, another while taught privily, afterwards confessed his error: and sometime being reprehended for the doctrine which he had corruptly taught, he refrained the company of the brethren.* This he wrote in his third book against heresies. Cerdon *taking occasion of errour from such as were* Simons *adherents abiding at* Rome *under* Hyginus *(the ninth by succession from the Apostles) taught* that God, preached of the Law and Prophets, was not the Father of the Lord Jesus Christ. He said moreover, That Christ was known, the Father of Christ unknown: Christ was just, the Father good. After him succeeded one* Marcion *of* Pontus, *a shameless blasphemer, which increased this doctrine. Irenæus* dilating that infinite profundity of matter, invented by *Valentinus*, subject to many errors, discloseth openly the malice of the heretick, being cloaked and concealed, as it were a serpent hid in his den. After this he remembreth one *Mark* by name, most expert in magical Arts, to have been in that time. For he revealing their prophane Ceremonies, and detestable mysteries, writeth thus: *Some prepare their wedding chamber, and accomplish the service to be said over them that are to be consecrated with charmed words: and having thus done, they call it a spiritual marriage, conformable to the celestial copulation. Some bring them to the water, and in baptizing, say thus:* In the name of the unknown Father of all things, in the truth mother of all things, and in him which descended upon Jesus. *Some other pronounce Hebrew words, to the end the young converts might therewith be the more amazed.* But omitting these things, after that the fourth year of *Hyginus* was expired, *Pius* took the publick Ministery of the Church of *Rome.* At *Alexandria*, *Mark* is chosen their shepherd, when *Eumenes* had continued Bishop there thirteen years. After *Mark* had been Bishop ten years, *Celadion* succeeded him in the Church of *Alexandria.* And at *Rome*, after the death of *Pius*, which departed the fifteenth year, *Anicetus* was placed Minister, under whom *Ægesippus* saith of himself, that he came to *Rome*, where he remained unto the time of *Elentherius.* But specially *Justinus* at that time, disposing the heavenly doctrine, in a Philosophers attire, contending by his Commentaries for the faith which he imbraced, wrote a book against *Marcion*, who at that present time lived, and was well known: For these are his words: Marcion *of* Pontus *at this present teacheth such as hearken unto him, to believe in a certain god, greater than the maker of all things, who among all sorts of men, (aided by the subtilty of Satan) hath seduced many, to blaspheme, and to deny the maker of all things to be the Father of Christ, and to confesse some other that should be greater than he. As many as come of him are called Christians, even as it fareth with Philosophers: though they be not addicted to the same precepts in Philosophy, yet the name of a Philosopher is common to all.* To these he addeth: *We have written a book against the heresie now reigning; if you please you may read it.* The same *Justinus* hath valiantly encountred

* This heresie is confuted by Origen. κατὰ Κέλσου. *l.* 2. c. 4, 5.

Marcion of *Pontus.*

Iren. *l.* 1. c. 18.

Pius Bishop of *Rome.* *Marcus* Bishop of *Alexandria.* *Celadion* Bish. of *Alexandria.* *Anicetus* Bish. of *Rome.* *Ægesippus.*

Justinus Martyr.

with the *Gentiles*, and dedicated Apologies in the defence of our Faith unto *Antoninus*, by ſirname *Pius*, and to the *Senate* of *Rome*, and declareth who, and whence he was, in his Apology, writing thus.

Chap. XII.

The beginning of Juſtinus Martyrs *Apology for the Chriſtian Faith.*

Antoninus was called *Titus Ælius Adrianus*, becauſe he was adopted of *Titus Ælius Adrianus* the Emperor.

Unto the Emperor Titus Ælius Adrianus, *unto* Antoninus Pius, *moſt noble* Cæſar *and true Philoſopher, unto* Lucius *ſon of the Philoſopher* Cæſar, *and adopted of* Pius, *favourer of learning, and unto the ſacred Senate, with all the people of* Rome, *in their behalf, which among all ſorts of men are unjuſtly hated, and reproachfully dealt withall:* Juſtinus *the ſon of* Priſcus Bacchus, *born in* Flavia *a new City of* Paleſtina *in* Syria, *one of them, and one for them all, do make this requeſt*, &c. The ſame Emperor, receiving a ſupplication of others, in the behalf of the brethren in *Aſia*, which were grieved with all kind of contumelies, practiſed upon them by their Provincials, graciouſly ſent unto the commonalty of *Aſia* this conſtitution.

Chap. XIII.

The Epiſtle of Antoninus Pius, *unto the Commons of* Aſia, *in the behalf of the Chriſtians, not to be perſecuted.*

The Emperor Cæſar Marcus Aurelius Antoninus Auguſtus, Armenicus, Pontifex Maximus, *fifteen times Tribune, thrice Conſul, unto the Commonalty of* Aſia, *ſendeth greeting. I know the gods are carefull to diſcloſe hurtfull perſons. For they puniſh ſuch as will not worſhip them more grievouſly than you do thoſe whom you bring in trouble, confirming that opinion which they conceive of you, to be wicked and ungodly men. It is their deſire in Gods quarrel rather to die than to live. So that they become conquerors, yeelding their lives unto the death, rather than to obey your Edicts. It ſhall ſeem very neceſſary to admoniſh you of the earthquakes, which have and do happen among us, that being therewith moved, ye may compare our eſtate with theirs. They have more confidence to Godwards than you have. You during the time of your ignorance, deſpiſe other gods, contemn the Religion of the immortal God, baniſh the Chriſtians which worſhip him, and perſecute them unto the death. In the behalf of theſe men, many of the provincial Preſidents have written heretofore unto our Father of famous memory, whom he anſwered in writing again, that they were not to be longer moleſted, unleſſe they had practiſed treaſon againſt the* Roman *Empire. And many have given notice unto us of the ſame matter, whom we anſwered as our Father did before us. If any therefore hereafter be found thus buſied in other mens affairs, we command that the accuſed be abſolute and free, though he be found ſuch an one, I mean faulty, and that the accuſer be grievouſly puniſhed.* This Edict was proclaimed at *Epheſus* in the hearing of the great Aſſembly of *Aſia*. Witneſs hereof is *Meliton* Biſhop of *Sardis* (which flouriſhed at that time) in his profitable Apology for our doctrine, delivered unto the Emperor *Verus*.

Meliton wrote an Apology.

Chap. XIV.

Of Polycarpus *Biſhop of* Smyrna.

Irenæus reporteth, that while *Anicetus* was Biſhop of *Rome*, *Polycarpus* as yet lived, and came to *Rome*, and queſtioned with *Anicetus* concerning the day of *Eaſter*. Another thing yet he reporteth of *Polycarpus*, in his third book againſt hereſies, which needfully muſt here be annexed: *Polycarpus* (ſaith he) *was not only inſtructed by the Apoſtles, and converſant with many which ſaw Chriſt, but alſo of the Apoſtles ordained Biſhop of* Smyrna *in* Aſia, *whom we in our youth have alſo ſeen; for he lived long, and was very old, and at length finiſhed this life with moſt glorious and renowned Martyrdom, when he had continually taught that which he learned of the Apoſtles, which the Church at this day delivereth for undoubted truth. All the Churches of* Aſia, *and as many as unto this day ſucceeded him in that See, bear witneſſe, that* Polycarpus *was more worthy of credit than* Valentinus *and* Marcion, *and than the whole rabble of perverſe people. For he being at* Rome *in conference with* Anicetus, *converted many of the afore-*

Iren. *l.* 3. *c.* 3. *Polycarpus* the Diſciple of S. *John* being old was ſeen of *Irenæus* being young.

aforesaid hereticks unto the Church of God, preaching the one and only truth received of the Apostles, and delivered by the Church. There be yet alive which heard him reporting, how that John *the Disciple of Christ entring into a bath at* Ephesus *to bain himself, and spying therein the heretick* Cerinthus, *departed the bath unbained, and said:* Let us depart hence, lest the bath fall, wherein *Cerinthus* the sworn enemy of the truth baineth himself. *And* Polycarpus *on a time meeting* Marcion *face to face, which said unto him:* Doest thou know us? *Answered,* I know thee for the first begotten son of Satan. *So zealous were the Apostles and their Disciples, that they communicated not in word, with the corrupters of the truth, according unto that of* Paul: Eschew him that is an heretick, after the first and second admonition, knowing that such an one is perverse, and condemned a sinner by the testimony of his own conscience. *There is extant an Epistle of* Polycarpus *unto the* Philippians, *very profitable for such as are carefull of their salvation, where they may know the true character of faith, and the right rule of doctrine.* So far *Irenaus. Polycarpus* in the fore-said Epistle unto the *Philippians* (at this day extant) alledgeth testimonies out of the former Epistle of *Peter.* When that *Antoninus* sirnamed *Pius*, had ended twenty and two years in the *Roman* Empire, *Marcus Aurelius Verus*, and *Antoninus* his son, together with *Lucius* his brother succeeded him.

Tit. 3. *Antoninus Pius* died, *An. Dom.* 163. and him succeeded *Marcus Aurelius Verus* under this *Verus* the fourth of the ten persecutions was raised, *Lucius* being the son of *Verus*, was called the brother of *Antoninus*, because he was adopted together with him.

CHAP. XV.

The Martyrdom of Polycarpus, *and divers other Saints in* Smyrna, *under* Verus *the Emperor.*

WHen *Asia* was troubled with great persecutions, *Polycarpus* was crowned with martyrdom. And I suppose it necessary to pen in this our History his end, which at this day is published in writing. The Epistle is in the person of the Church, where he was President, unto the Parishes throughout *Pontus*, signifying the circumstance about *Polycarpus*, in this sort.

The Epistle of the Church of *Smyrna* whereof *Polycarpus* was Bishop.

The Church of God which is at Smyrna, *unto the Church at* Philomilium, *and unto all the Congregations of the holy Catholick Church throughout* Pontus, *mercy, peace, and the love of God the Father, and of our Lord Jesus Christ be multiplied.*

We have written unto you, brethren, of such as suffered martyrdom, and of blessed Polycarpus, *who signed and sealed the persecution with his own blood.* And before they make relation of *Polycarpus*, they rehearse the constancy and patience of other Martyrs, saying: *The beholders were amazed, seeing the flesh of the Martyrs rent with scourges, even unto the inner veins and sinews, so that the most secret entrails of their bodies, their bowels and inward privities were piteously to be seen. Beholding again the sharp shels of Sea-fish, and pibble stones strewed under the martyrs backs and bruised bodies, with every kind of torment that could be devised. Last of all they were thrown to be torn in pieces, and devoured of wild beasts.* Specially they wrote of *Germanicus*, that he valiantly endured and overcame through the grace of God that corporal fear of death, graffed in the frail nature of man. For whenas the Proconsull exhorted him to relent, admonished him of his tender years, prayed him to pity his own case, being now in the flower of his youth: he without intermission, enticed the beasts to devour him, yea constrained, and compelled, that with speed he might be dispatched of this cruel and wicked life. Which patience and constancy of the blessed Martyr, and of the whole Christian Nation, the multitude of Infidels beholding, suddenly cried out: *Remove the wicked, seek out* Polycarpus. And when there was a great tumult raised by reason of this clamour, a certain *Phrygian*, by name *Quintus*, lately come out of *Phrygia*, trembled at the fierce rage of the terrible beasts, and shrinked at the sight of their grimme visage, and betrayed his own safety with his slackness of courage. For the same Epistle testifieth of him, *That he personally appeared together with the rest before the Bar, more of rashness, then of any Religion, and being taken, he publickly protested that none ought to intrude himself among such men without good devotion, neither to intermeddle in matters wherewith he hath not to do.* But of these men thus much. Touching

Germanicus torn in pieces of wild beasts.

Quintus unconstant in persecution.

the renowned *Polycarpus* they write, that he hearing the report of this cruel perſecution, was nothing therewith moved, but retained the immoveable tranquillity of his mind, and continued ſtill in the City, untill at length he was perſwaded through the petitions of ſuch as prayed him, to go aſide for a ſeaſon, and to get him to a certain farme place, not farre from the City, where he abode with a few, occupied day and night only in prayer, making humble ſupplications after his uſual manner, for the tranquillity and peace of all Congregations throughout the world. Being in prayer, three dayes before he was taken, and now fallen aſleep, he ſaw in a viſion by night, the pillow under his head ſet on fire, and ſuddenly conſumed to aſhes: when he awaked, forthwith he interpreted this viſion unto them that were then preſent, plainly prognoſticating, that it ſhould come to paſſe, that his life ſhould be ended, that his body ſhould be burned for the teſtimony of Chriſt. They write farther, That when the ſearchers were now at hand, at the inſtance and earneſt intreaty of his friends, he fleeted thence unto another village, where incontinently the purſuers came, which took two boyes of that place, and ſcourged them, untill one of them confeſſed the circumſtance, and led them unto the lodging of *Polycarpus*. When they had entered in, they found him lying in an upper Chamber, where he might have eſcaped, if it had pleaſed him. But he ſaid: *The will of the Lord be fulfilled.* For he underſtanding of their pretence, as the report goeth, came down, communed with them pleaſantly and chearfully, ſo that they which knew him not before, ſtedfaſtly eyed his comely age, his grave and conſtant countenance, marvelling that ſuch ado was made, ſo much labour ſpent, and that a man of ſuch years ſhould be taken. He commanded the Table forthwith to be covered, meat to be laid on, requeſted them to make merry, craved of them the ſpace of one hour for prayer: that being granted, he roſe up, went to prayer, ſo repleniſhed with the grace of God, that ſuch as were preſent, and prayed, hearing his devotion, were raviſhed, and many ſorrowed, that ſo honeſt and godly a Father ſhould die. After theſe things the Epiſtle containeth in manner theſe things following: *When that he had now ended his prayer, with the remembrance of all ſuch things as ever befell him, whether they were ſmall or great, famous or infamous, and alſo of the univerſal and Catholick Church, and the hour now fully ended, they ſet him upon an Aſſe, and brought him to the City, being on the great Sabbath-day. There met him* Herod *the great juſtice of peace, and his father* Nicetes, *who receiving him into their Chariot, perſwaded him, ſaying:* What harm is it to ſay, Lord *Cæſar*, to ſacrifice, and ſo be ſaved? *At the firſt he anſwered nothing, but when they urged him, he ſaid,* I will not condeſcend unto your counſel. *They perceiving he would not be perſwaded, gave him very rough language, and tumbled him down out of the wagon, to the bruiſing of his ſhins. But he as though he had been nothing hurt nor injured at all, went bolt upright, chearfull and apace towards the Theatre. When he was come upon the Theatre or ſtage, a voice came down from Heaven (which by reaſon of the great tumult was heard of few:)* Be of good cheer, ô *Polycarpus*, and play the man. *The ſpeaker no man ſaw, but the voice was heard of many of us. In the mean time the multitude was in a rage, ſeeing* Polycarpus *brought forth. The Proconſul demanded of him,* Whether he were that *Polycarpus, beckning that he ſhould deny it, and ſaying:* Tender thine years, *with ſuch like perſwaſions,* Swear by the fortune of *Cæſar*, repent thee of that is paſt, ſay, Remove the wicked. *But* Polycarpus *beholding with unmoveable countenance the multitude round about the ſtage, pointing with the hand, and ſighing, and looking up unto Heaven, ſaid:* Remove, ô Lord, theſe wicked. *When the Proconſul urged, and ſaid,* Swear, and I will let thee go: Blaſpheme and defie Chriſt: *Polycarpus anſwered:* Fourſcore and ſix years have I ſerved him, neither hath he ever offended me in any thing, and how can I revile my King which hath thus kept me? *The Proconſul ſtill urged, and ſaid:* Swear by the fortune of *Cæſar*. *To whom* Polycarpus *anſwered:* If thou requireſt this vain glory, that I proteſt the fortune of *Cæſar*, as thou ſayeſt, feigning thou knoweſt me not who I am: Hear freely, I am a Chriſtian. And if thou deſire to know the Doctrine of Chriſtianity, appoint the day, and thou ſhalt hear it. *When the Proconſul ſaid:* Perſwade this people: *Polycarpus anſwered,* I have vouchſafed to confer with thee. For we are commanded to give to Princes and Potentates their due honour ordained of God, neither prejudicial to our Religion, but as for the furious multitude, I will not deal with them, I judge them unworthy hearers of my purgation. *To this the Proconſul ſaid:* I have wild beaſts to devour thee, unleſſe thou repent. Polycarpus *anſwered:* Bring them forth, for it is determined amongſt us, not to paſſe from the better unto the worſe by repentance: *but we recount it a thing commendable, to turn from the*

Polycarpus is forewarned by a viſion of his martyrdom.

The Epiſtle of the Church of Smyrna.

the thing that is evil to that which is good and juſt. Again, the Proconſul ſaid, I will quiet thee with fire, if thou regard not the beaſts, nor repent. *To whom* Polycarpus *anſwered:* Thou threatneſt fire for an hour, which laſteth awhile, and quickly is quenched, but thou art ignorant of the everlaſting fire at the day of judgment, and endleſs torments reſerved for the wicked. But what lingereſt thou? diſpatch as it pleaſeth thee. *Uttering theſe and the like words, he was conſtant and chearfull, and his countenance ſo gracious, that not only he was nothing moved therewith; but of the contrary the Proconſul being amazed, commanded the Beadle, in the middeſt of the Theatre, thrice to cry: Polycarpus* confeſſeth himſelf a Chriſtian. *At which ſaying, the multitude both of* Jews *and* Gentiles, *inhabiting* Smyrna, *ſhouted with a great rage:* This is that Doctor of *Aſia,* the father of the Chriſtians, the overthrower of our gods, who hath taught many, That our gods are not to be adored. *To this they added another clamor, craving of* Philip *Preſident of* Aſia, That he would let looſe a Lion to devour him. *Who anſwered.* That this was not lawfull, inſomuch that the game or ſtage-ſtriving of beaſts was then finiſhed. *Then they cryed with one voice,* That *Polycarpus* ſhould be burned quick: *For it behoved that the viſion ſhould be fulfilled, which he ſaw on his pillow, and propheſied of to ſuch as praiſed with him at that preſent, ſaying,* I muſt be burned quick; *which was as ſoon done as ſpoken. Therefore the multitude forthwith carried logs of wood, and ſticks out of their ſhops and booths: but ſpecially the* Jews *ſerved promptly (after their wonted manner) for that purpoſe. The fiery pile being prepared, he unapparelled himſelf, looſed his girdle, endeavoured to pull off his ſhooes, which before he did not, for that the faithfull contended among themſelves, who could ſooneſt touch his body at their farewell. For he was honoured of all men for his good and godly converſation, yea before his gray hairs grew. In a ſhort while all things neceſſarily required for the execution were applied. And whenas they would have nailed him to the ſtake, he ſaid:* Nay, ſuffer me, even as I am; For he that gave me patience to abide this fire, will give me alſo an unmovable mind, to perſevere within this fiery pile without your proviſion in faſtening my body with nails. *When they had heard that, they ceaſe from nailing, and fall a binding of him. His hands then being bound to his back, he like a notable Ramme, picked out of a great flock, fit for an acceptable burnt Sacrifice unto Almighty God, is offered, ſaying:* O Father of thy well-beloved and bleſſed Son Jeſus Chriſt, through whom we have known thee: O God of the Angels, and powers, and of every living creature, and of all ſorts of juſt men which live in thy preſence, I thank thee that thou haſt graciouſly vouchſafed this day, and this hour, to allot me a portion among the number of Martyrs, among the people of Chriſt, unto the reſurrection of the everlaſting life, both of body and ſoul, in the incorruption of the holy Ghoſt, among whom I ſhall be received in thy ſight this day, as a fruitfull and acceptable Sacrifice, as thou haſt heretofore prepared, often revealed, and now fulfilled, moſt faithfull God, which canſt not lie. Wherefore for all things, I praiſe thee, I bleſſe thee, I glorifie thee, through the everlaſting High-prieſt Jeſus Chriſt, thy well-beloved Sonne; To whom with thee and the holy Ghoſt be all glory world without end. *Amen. When that he had pronounced this* Amen, *and finiſhed his prayer, the executioners ſet the pile on fire. The flame vehemently flaſhed about, terrible to the ſight, ſhewed no doubt of purpoſe to ſuch as were preſerved to publiſh the ſame to the poſterity. For the flaming fire, framing it ſelf after the forme of a vault or ſail of a ſhip with the bluſtering blaſts of wind, compaſſed the body of a Martyr within placed, as with a wall: and that which was in the middeſt of the ſame, was not as fiery, ſcorched, or burned fleſh, but as gold or ſilver tried in the fornace. For it ſeemed to our ſenſes, a fragrant and ſweet ſmell, as of frankincenſe, or ſome ſuch like precious perfume. At length when the cruel perſecutors perceived the fire not to conſume his body, they called for a tormentor, and gave him charge to launce him in the ſide with a ſpear. Which when he had done, ſuch a ſtreame of bloud iſſued out of his body, that the fire was therewith quenched, ſo that the whole multitude marvelled, ſuch a preheminence to be granted, and difference to be ſhewed between the Infidel, and the faithfull, and elect people of God, of which number this* Polycarpus *was one, a right Apoſtolick and Prophetical Doctor of our time, Biſhop of the Catholick Church of* Smyrna. *For all that he ſpake, either is already, or ſhall be hereafter fulfilled. But the envious, ſubtil and malicious adverſary of juſt men, ſeeing the glory of this Martyr ſo great, and his unblameable converſation from the beginning to be crowned with incorruption, and to receive an incomparable reward: procured that his body ſhould periſh from among us, for there were many that endeavoured and fully purpoſed to have been partakers*

The prayer of *Polycarpus* at his martyrdom.

Polycarpus burned.

of his bleſſed body by burial. But many pricked forwards Nicetes *the father of* Herod, *and his brother* Dalces, *to move the Proconſull, not to deliver unto the Chriſtians his body. Leſt that (ſaith he) they leaving Chriſt, fall a worſhipping of him. This they ſaid, when the* Jews *egged and urged them forwards, which continually watched us, leſt that we ſnatched him out of the fire, being ignorant of this, that we can never forſake Chriſt which died for the ſalvation of the whole world, and that we can worſhip none other. For we worſhip Chriſt as the Son of God, the Martyrs we love as Diſciples and followers of the Lord, and that worthily, for the invincible good love they bear to their King and Maſter, whoſe companions and Diſciples we deſire to be. When the* Centurion *perceived the ſedition of the* Jews, *he cauſed the body to be laid in the middeſt after their accuſtomed manner, to be burned. So we gathered his bones, more precious than pearls, and better tried than gold, and buried them in the place that was fit for the purpoſe, where, God willing, we being gathered together, the Lord will grant that with joy and gladneſs we may celebrate the birth day of his Martyr, both for the remembrance of ſuch as have bin crowned before, and alſo to the preparation and ſtirring up of ſuch as hereafter ſhall ſtrive. Thus it happened unto* Polycarpus *that was martyred at* Smyrna, *together with twelve others out of* Philadelphia, *who only among all the reſt is ſo remembred, that the* Gentiles *every where ſpread his fame far and nigh.* Such was the end of the bleſſed Apoſtolick *Polycarpus*, publiſhed in writing by the brethren of the Church of *Smyrna*, in the afore-ſaid Epiſtle, where is alſo contained the Martyrdom of ſundry others that ſuffered then with *Polycarpus*, whereof one *Metrodorus*, ſuſpected of the hereſie of *Marcion*, was burned with fire, and conſumed to aſhes. And among the Martyrs of that time, there was one *Pionius*, very famous, who for his proteſtations and liberty of ſpeech, and Apology for the Faith, both in the preſence of the people and Magiſtrates, for his godly Sermons, and comforting perſwaſions of ſuch as fainted in perſecution: for his conſolation unto ſuch as were impriſoned: for his exhortations unto the brethren reſorting unto him: for his conſtancy in his manifold and grievous torments and afflictions: for his patience in the fiery pile flaſhing about: and laſt of all, for his quiet death, is highly commended and publiſhed to the praiſe of God, in that book of ours which containeth his Martyrdom, whereunto I refer the Reader. Alſo there are extant other monuments of certain Martyrs that ſuffered at *Pergamus* a City of *Aſia*, as of *Carpus*, *Papylus*, and *Agathonica* a woman, who after their notable confeſſions, ſuffered glorious Martyrdom.

The Chriſtians worſhip God, and reverence his martyrs.

Why the paſſions of martyrs are celebrated.

Metrodorus burned.

Pionius burned.

Euſebius wrote a book of Martyrs which is not extant.

Chap. XVI.

Of the Martyrdom of Juſtinus *a Chriſtian Philoſopher.*

At that time *Juſtinus* of whom we made mention before, when he had dedicated another book in the defence of our Doctrine, to the fore-ſaid Emperors, was crowned with Martyrdom by the malicious means of *Creſcens* the Philoſopher, profeſſing in life and learning the ſect of *Cynicks*. For *Juſtinus* in open diſputations and publick conference had with this Philoſopher, bare away the bell, which tended to the ſhortning of his life, and the haſtening of his end. This thing did this famous Philoſopher in his afore-ſaid Apology fore-ſee, and ſignifie in theſe words: *I look for no other thing than this, that I be betrayed by ſome one of them called Philoſophers, or knockt in the head with a club by* Creſcens, *no Philoſopher indeed, but a proud boaſter. For it is not requiſite to call him a Philoſopher, which ignorantly reporteth, that the Chriſtians are impious and irreligious, to the end he may pleaſe and flatter ſuch as are overſhadowed with the miſt of errour and darkneſſe. For if he impugn the doctrines of the Chriſtians, having neither read nor known the ſame, then is he full of malice, and far worſe than Idiots, that ſometimes beware they reaſon not of unknown matters, leſt they ſpeak falſly: or if he have read them, he underſtandeth not the myſtery and majeſtical meaning thereof: or if he do underſtand them, he doth this, that he be not taken for ſuch an one; and then is he again far more wicked and ſpitefull, the bond-ſlave of vain-glory and brutiſh fear. For I would have you well to underſtand, and to recount my tale for truth, that I have propoſed certain queſtions, and demanded certain interrogatories of him, wherein I have found, and know right well, that he knoweth nothing. And if report have not brought theſe things to*

Juſtin. Martyr. Apol. 2.

your

your knowledge, I am ready again to communicate the same unto you. And this will be a princely work for you to hear. If you knew both what I demanded, and what he answered, you would soon give sentence, that he is altogether ignorant in our Doctrine. Or if he knoweth it, he dareth not utter it for fear of his Auditors, and hereby to be proved (as I said before) no Philosopher, but a flatterer, contemning that which Socrates *highly esteemed.* Thus far *Justinus.* And that he was slain according to his own fore-telling through the practice of *Crescens*, *Tatianus* a man instructed from his youth up in prophane literature, and praised very much for the profit he took therein, testifieth in his book against the *Gentiles*, writing thus: *The famous Philosopher* Justinus *said very well, that the Philosophers then were to be likened to thieves.* A little after, he said: Crescens *being newly come unto that great City, passed all men in that unnatural and shameless sin of* Sodom, *defiling himself with mankind, inferiour to no man in covetousnesse: he taught,* That death was not to be feared, *yet was he so fearfull of it, that he procured* Justinus *death, as it were for a great evil, because that he preaching the truth, reprehended the Philosophers as gluttonous and deceitfull persons.* Such was the cause of *Justinus* Martyrdom.

Tatianus *lib. contra Gentes.*

CHAP. XVII.

Of the Martyrs mentioned in the Apology of Justinus.

THe same *Justinus* before he suffered, remembred in his Apology such as were martyred before him, very pertinent for this our purpose, writing thus: *A certain woman there was married unto an husband that was wholly given unto lascivious life and lewdnesse, whereunto she her self was in times past addicted: but when she had learned the Doctrine of Christ, she repented her of her former life, and imbraced chastity, and exhorted her husband likewise to repent, expounding unto him the Doctrine which threatned unto intemperate and beastly livers everlasting punishment of endlesse fire. But he continuing still in his former lewdnesse, by his unlawfull actions alienated his wife from him. For she said,* That it was thenceforth unlawfull for her, to use company at bed and at boord with that man, who contrary unto the law of Nature, beyond all right and reason, sought means to satisfie his filthy lust, and therefore would be divorced from him. *But through the perswasions of her friends, who counselled her, a little while quietly to live together, that there was yet hope at length of his repentance, she revoked her sentence, changed her mind, refrained her self, and continued with him in wedlock. But when her husband was gone to* Alexandria, *and there known to have practised far more lewd facts, left that she should be made partaker of his wicked facts and hainous offenses, by continuing in his company at bed and boord in the bond of Matrimony, she made a bill of Divorce (as we term it) and was separated and went away from him. Then this good man (when he should have rejoyced that his wife which of old was slandered of her servants, and accused of her lewdnesse: which of old was given to drunkennesse, and all kind of naughtinesse, had now renounced her former life, and exhorted him to the same repentance with her, whom she put away, because he kept other company) accused her that she was a Christian. And she gave up a supplication unto thee (ô Emperor!) humbly requesting (saith* Justinus) *that she might first dispose of her houshold affairs, and after the disposition and ordering thereof, to answer unto that which she was accused for, the which thing thou diddest graciously grant. But he (her husband sometimes) having no colour nor cloak to accuse his wife, turned his malice against* Ptolomæus *(who instructed her in the Christian Faith, and endured torments under* Urbicius *the Judge) in this manner; He had to his friend the* Centurion, *whom he perswaded to imprison* Ptolomæus, *to intreat him roughly withall: and to demand of him, if he were a Christian. Which when* Ptolomæus, *one that was zealous for the truth, no flatterer, no dissembler, had confessed himself to be, the* Centurion *cast him into prison, where he was long punished. Afterwards being brought before* Urbitius, *of this only he was examined: If he were a Christian. Whose conscience bearing him witness of no crime, but in a just cause, confessed that he had preached the true and heavenly Doctrine of Christ. For he which denieth himself to be that he is, either condemneth that which is in him by denial, or knowing himself unworthy and estranged from the matter refuseth to confesse: whereof neither is found in a true Christian,*

Justinus in his Apology reporteth a certain history of a man and his wife.

Ironia.

Ptolomæus martyred.

ſtian. *And when* Urbitius *commanded that he ſhould be brought forth, one* Lucius *(that was alſo a Chriſtian) ſeeing the ſentence given contrary to all reaſon, ſaid to* Urbitius: *What reaſon is it (ô* Urbitius*) that thou ſhouldeſt condemn this man for confeſſing the name of Chriſt, which hath committed neither adultery, neither fornication, neither man-ſlaughter, neither theft, neither robbery, neither any wicked offence, that he may juſtly be charged withall? Thy judicial ſentences do become neither* Pius *the Emperor, neither the Philoſopher the ſon of* Cæſar, *neither the ſacred Senate.* Urbitius *anſwering nothing to theſe things, ſaid to* Lucius: *And thou ſeemeſt to me to be ſuch an one.* Lucius *anſwered: I am ſo. And he commanded him forthwith to be brought forth to the place of execution. For this,* Lucius *thanked him, and ſaid, that by this means he ſhould be delivered from ſuch wicked maſters, and go unto a gracious God, his Father and King, After this a third ſtept forth, which ſuffered the like.* In the end *Juſtinus* concluded with the rehearſal of that which we remembred before, ſaying: *And I look for no other, than that I be betrayed by ſome one of them that are called Philoſophers.*

Lucius martyred.

Chap. XVIII.

Of the Works and Writings of Juſtinus.

Juſtinus hath left unto the poſterity many monuments of his inſtructed mind and right underſtanding, full of all kind of profit, unto which we refer the ſtudious Readers, and withall we will note ſuch as came to our knowledge. Firſt, *A ſupplication unto* Antoninus Pius, *and his ſons, and to the* Roman *Senate, in the Defence of our Doctrine.* Again, *An Apology* unto the ſaid Emperors ſucceſſour, by ſirname, *Antoninus Verus,* whoſe time we preſently do proſecute. He wrote alſo *againſt the* Gentiles: where at large he diſputeth many queſtions, both of ours, and the Heathenish Philoſophers doctrine: *Of the nature of ſpirits,* altogether impertinent for this our preſent purpoſe. He wrote another book alſo againſt the *Gentiles,* entituled, *A Confutation or Reprehenſion.* After that, *Of the Monarchy of God,* collected not only out of the ſacred Scriptures, but alſo out of prophane Writers. Next one entituled *Pſaltes.* Another, *Of the Soul,* as by way of Annotation, alledging divers queſtions, and many opinions of the Heathen Philoſophers, deferring the confutation, and his definitive ſentence untill another place. Laſt of all, he wrote *A Dialogue againſt the* Jews, diſputing at *Epheſus* with *Tryphon,* then a famous Doctor among the *Jews,* where he declareth, how the mercifulneſſe of God brought him to the knowledge of the true Faith: how he diligently ſtudied Philoſophy, and earneſtly ſought after the truth. In that Dialogue of the *Jews,* declaring their ſpite againſt the Doctrine of Chriſt, he inveyeth againſt *Tryphon* thus: *You have not only hardened your ſelves from repentance, but have ſent choſen men from* Jeruſalem, *which ſhould paſſe throughout the world, and pronounce: that there was a certain Chriſtian hereſie ſprung up, ſlandering us, as the reſt do which know us not, ſo that hereby you proved your ſelves authors of falſhood, not only to your own people, but to all other Nations.* He writeth alſo, how that unto his time the gift of Prophecy flouriſhed in the Church. He remembred the *Revelation of John,* plainly affirming, that it was the Apoſtles: he alledgeth many places of the Prophets, reprehending *Tryphon,* becauſe the *Jews* razed them out of the Bible. It is reported he wrote many other things, well known to divers of the brethren. His works of old were in ſo great reverence, that *Irenæus* in his fourth book alledgeth him, ſaying: Juſtinus *writing againſt* Marcion, *ſaith very well: Neither would I have believed in the Lord, if he had preached any other God beſides the maker of all things.* And in his firſt book: Juſtinus *ſaid well, That before the coming of our Saviour, Satan durſt not blaſpheme God, inſomuch as he knew not certainly of his condemnation before that time.* Theſe things were needfull to be noted, that the ſtudious might earneſtly imbrace his works. So far concerning *Juſtinus.*

The gift of prophecy was in *Juſtinus* and *Irenæus* times. Iren. *l.* 5. Iren. *l.* 4. *c.* 14. *Eraſmus* not without cauſe ſuſpecteth this opinion of *Irenæus,* in his Prologue to the fifth book of *Irenæus.*

Chap.

Chap. XIX.

Chap. 20. after the Greek.

The succession of Bishops in Rome, Alexandria *and* Antioch.

IN the eighth year of the said Emperors reign, whenas *Anicetus* had been Bishop of *Rome* eleven years, *Soter* succeeded. And in *Alexandria* after that *Celadion* had governed fourteen years, *Agrippas* came in place. In the Church of *Antioch Theophilus* was the sixt from the Apostles: *Heros* the fift: *Cornelius* the fourth. *Anno Dom.* 171.

Chap. XX.

Chap. 21. after the Greek.

What Ecclesiastical persons flourished at that time.

IN those days *Ægesippus* flourished in the Church, one of the most ancient: and *Dionysius* Bishop of *Corinth*: and *Pinytus* Bishop of *Creta*: *Philippus*: *Apollinarius*: *Meliton*: *Mansanus*: *Medestus*: but specially *Irenæus*. Of all which number, there are monuments left in writing unto the posterity, of their Apostolick traditions and sound Faith.

Ægesippus.
Dionysius.
Pinytus.
Philippus.
Apollinarius.
Meliton.

Chap. XXI.

Chap. 22. after the Greek.

By the report of Ægesippus, *he declareth what uniform consent in Religion there was in that age, and who of old were authors of sects and heresies.*

Ægesippus.

ÆGesippus in his five books of Commentaries which came to our hands, left unto the posterity a full remembrance of his judgment, where he declareth, that coming to *Rome*, he met with many Bishops, and found them all of one mind, and the same doctrine. But let us hear the worthy report alledged by him touching the Epistle of *Clemens*, written unto the *Corinthians*, saying: *The Church of* Corinth *remained in the pure and right rule of Doctrine unto the time of* Primus *Bishop there, with whom (meaning the* Corinthians) *sailing to* Rome, *I conferred, and abode many days, and was comforted very much by reason of them and their Doctrine. Being come to* Rome, *I stayed there untill that* Anicetus *was stalled Bishop, whose Deacon was* Eleutherius, *whom* Sother *succeeded, and after him* Eleutherius. *In all the succession, and in every one of their Cities, it is no otherwise than the Law and Prophets, and the Lord himself preached.* The same Author reciteth the originals of the heresies in his time, writing thus: *After that* Jacobus Justus *had been martyred, in such sort as Christ himself was put to death: his uncle* Simon Cleophas *was chosen Bishop, whom all preferred, because that he was the Lords second kinsman, wherefore they called that Church a pure Virgin, for as yet the Devil had not sown there any corrupt seed of false Doctrine. But* Thebulis *because that he was not chosen Bishop, went about to corrupt the same, being one of the seven hereticks among the people, whereof was* Simon, *of whom the* Simoniani: *and* Cleobius, *of whom* Cleobiani: *and* Dositheus, *of whom* Dosithæani: *and* Gorthæus, *of whom* Gorthæani: *and* Masbothæi, *of whom sprung the* Menandrianists: Marcionists: Carpocratians: Valentinians: Basilidians *and* Saturnians, *whereof every one hath set abroach a proper and several opinion. Of these sprang the false Christs, the false prophets, the false apostles, rending asunder the Church with their false doctrine, directed against God, and Christ our Saviour.* The same Author describeth likewise the old heresies of the *Jews*, saying: *There were in the time of the circumcision sundry sects among the children of* Israel, *varying in opinions, and set opposite against the tribe of* Judah *and Christ: namely these: the* Essæans, *the* Galilæans, *the* Hemerobaptists, *the* Masbothæans, *the* Samaritans, *the* Sadduces *and* Pharisees. Divers other things he writeth of, the which have been partly remembred of us before, and applied to their proper and peculiar places. Afterwards he maketh relation of the Gospel after the *Hebrews* and *Syrians*, and severally of certain Hebrew Dialects: and that by means of the *Hebrews* he attained unto the Christian Faith, with a recital of other unwritten traditions of the *Jews*. Moreover *Ægesippus*, and yet not only he, but also *Irenæus*, with the whole assembly and company of the Elders, have termed the Proverbs of *Solomon*, Wisdom it self, replenished with all kind of virtue and godliness: and by occasion, [illegible]ning of the Scriptures called *Apocrypha*, he said, that in his time, divers of them were pu[illegible] by *Hereticks*. But now let us proceed to speak of other things.

Thebulis through ambition became an hereticke.
Simon.
Cleobius.
Dositheus.
Gorthæus.
Masbothæi.
Menandrianists
Marcionists.
Carpocratians.
Valentinians.
Basilidians.
Saturnians.
Essæans.
Galilæans.
Hemerobaptists.
Masbothæans.
Samaritans.
Sadduces.
Pharisees.
The Gospel after the *Hebrews* and *Syrians.*
Proverbs of *Solomon.*
Apocrypha published by hereticks.

CHAP.

Chap. 23. after the Greek.

Chap. XXII.

Of Dionyſius *Biſhop of* Corinth, *and his Epiſtles.*

FIrſt we have to ſpeak of *Dionyſius*, who being Biſhop of *Corinth*, freely communicated his divine and godly labour and induſtry, not only to ſuch as were under his charge, but alſo to ſtrangers, ſhewing himſelf moſt profitable unto all people, by whoſe Catholick Epiſtles which he directed unto the Churches. Of which number is that Epiſtle written by him unto the *Lacedæmonians*: containing the right inſtitution of Chriſtian peace and unity. Moreover his Epiſtle written unto the *Athenians*, ſtirreth the minds of faithfull men to the imbracing of faith and evangelical converſation of life: and reprehending the gain-ſayers and deſpiſers thereof, he chargeth divers of them, that they were now in manner fallen from the Faith: although *Publius* their Biſhop ſuffered martyrdom in the perſecutions of thoſe times. He remembreth *Quadratus* the ſucceſſor of *Publius* in the Biſhoprick (after his martyrdom) and teſtifieth of him, that by his means they were united, and ſtirred to the Faith. He ſheweth moreover how that *Dionyſius Areopagita* (converted unto the Faith by the Apoſtle *Paul*, according unto that which is written in the *Acts of the Apoſtles*) was placed the firſt Biſhop of *Athens*. There is extant alſo another Epiſtle of his unto the *Nicomedians*, wherein impugning the hereſie of *Marcion*, he compareth it with the right rule of truth. And unto the Church of the *Gortineans*, together with other Congregations throughout *Creta*, he writeth, commending *Philip* their Biſhop, for that the Church committed unto his charge was beautified and bedecked by the teſtimony of many virtues, warning them withall, that they ſhould avoid the wilfulneſs of perverſe hereticks. And writing to the Church of *Amaſtris*, together with the reſt throughout *Pontus*, he mentioneth *Bachilides* and *Elpiſtus*, at whoſe inſtant motion he wrote, and *Galma* the Biſhop, interlacing expoſitions of ſundry places of Scripture. He admoniſheth them at large touching marriage and virginity: commanding alſo to receive after repentance ſuch as fell, howſoever it happened, either of purpoſe, or by heretical perſwaſion. Unto this there is annexed an Epiſtle unto the *Gnoſii*, wherein their Biſhop *Pinytus* is admoniſhed not to charge the brethren with the grievous burthen of vowed chaſtity, as a matter of neceſſity, but to have conſideration of the imbecillity of many. Unto the which *Pinytus* making anſwer, extolleth and commendeth *Dionyſius*, but withall exhorteth, that ſtronger meat being delivered, he feed the flock committed unto his charge with more abſolute and profound doctrine, leſt they dwelling and continuing ſtill in their milky and weak exhortations, wax old through negligence in childiſh inſtructions. In the which Epiſtle of *Pinytus* the right rule of faith, and diligent care for the ſalvation of his flock, alſo wiſdom and underſtanding of holy Scripture, is lively ſet forth. Laſt of all, there remaineth an Epiſtle of *Dionyſius* unto the *Romans*, namely unto *Soter* their Biſhop, whereof if we alledge ſome part, it ſhall not ſeem impertinent, where he commendeth the *Roman* cuſtom, obſerved untill the perſecution of our time, writing thus: *It hath been your accuſtomed manner, even from the beginning, diverſly to benefit all the brethren, and to ſend relief throughout the City, ſupplying the want of the poor, by refreſhing them in this ſort, and ſpecially the want of the brethren appointed for ſlaviſh drudgery and digging of metals. You* Romans *of old do retain the fatherly affection of* Rome, *which holy* Soter *your Biſhop not only obſerved, but alſo augmented, miniſtring large and liberal relief to the uſe of the Saints, imbracing lovingly the converted brethren, as a father doth his ſons, with exhortation of holy doctrine.* Here alſo he remembreth the Epiſtle of *Clemens*, written to the *Corinthians*, ſhewing the ſame of ancient cuſtom to have been read in the Church: for thus he writeth: *We have this day ſolemnized the holy Sunday, in the which we have read your Epiſtle, and always will for inſtructions ſake, even as we do the former of* Clemens *written unto us.* The ſame Author reporteth of his own Epiſtles, that they were patched and corrupted, in theſe words: *When I was intreated of the brethren to write, I wrote certain Epiſtles, but the meſſengers of Satan have ſown them with tares, pulling away ſome things, and putting to other ſome, for whom condemnation is laid up. No marvel then, though ſome indeavoured to corrupt the ſacred Scriptures of God, whenas they went about to counterfeit ſuch writings of ſo ſmall authority.* Yet beſides all theſe there is found another Epiſtle of *Dionyſius* to *Chryſophora* a faithfull ſiſter, where, as it was moſt meet, he mi[ni]ſtreth unto her ſpiritual food convenient for her calling. Thus much touching *Dionyſius*.

Publius a martyr.
Quadratus.
Dionyſius.
Areopagita firſt Biſhop of *Athens.*

Philip.

Bachilides.
Elpiſtus.
Galma.

Pinytus. Vowed chaſtity forbidden.

Dionyſius writeth of the *Romans* then: if he were now to write, he would tell another tale.

Dionyſius readeth in the Church of *Corinth* the Epiſtle of the Church of *Rome*, and of *Clemens.*

Dionyſius complaineth that hereticks corrupted his Epiſtles.

Chap.

Chap. XXIII.

Chap. 24. after the Greek.

Of Theophilus *Bishop of* Antioch, *and his Works.*

OF *Theophilus* Bishop of *Antioch* before-mentioned, there are found three books of *Elemental Institutions*, dedicated unto *Autolicus*. Again, another entituled, *Against the heresie of* Hermogenes, wherein he alledgeth many testimonies out of the *Revelation* of St *John*. There are also certain other books of his, entituled, *Institutions*. But there is nothing worse than hereticks, which like tares then infected the true seed of Apostolick Doctrine: whom the Pastors of the Churches repelled from the flock of Christ, as if they had been certain savage beasts, partly by admonitions and exhortations unto the brethren, and partly by encountring with the hereticks themselves: sometimes disputing and questioning with them face to face, to the utter overthrow of their trifling fantasies, and sometimes by their written Commentaries, diligently confuting by way of reprehension their fond opinions. Among whom *Theophilus*, together with others which then laboured against them, was counted famous, who also wrote a book levelling at *Marcion*, the which we know, together with the rest, at this day to be extant. After the decease of this *Theophilus*, *Maximinus* being the seventh from the Apostles, succeeded him in the Church of *Antioch*.

Theophilus. Maximinus Bishop of *Antioch* An. Dom. 179.

Chap. XXIV.

Chap. 25. after the Greek.

Of Philip *Bishop of* Gortyna, Irenæus *and* Modestus.

PHilip, whom by the report of *Dionysius* we have learned to have been Bishop of the Church of *Gortyna*, wrote a most exquisite Tract against *Marcion*. So did *Irenæus* and *Modestus*, which of all others chiefly detected his errour unto the world. So did sundry other learned men, whose books are yet to be seen with divers of the brethren.

Philip. Irenæus. Modestus.

Chap. XXV.

Chap. 26. after the Greek.

Of Melito *Bishop of* Sardis *in* Asia, *and his works.*

ABout this time *Melito* Bishop of *Sardis*, and *Apolinarius* Bishop of *Hierapolis*, flourished, who both wrote unto the Emperor of *Rome* then reigning, several books and Apologies, in the behalf of our faith: whereof these of *Melito* his doings came to our hands: *Two books of* Easter. *Of politick conversation, and the Prophets. Of the Church. Of the Lords-day. Of the nature of man. Of the mold of man. Of the obedience of faith. Of the senses.* Moreover: *Of the body and soul.* Also, *Of our regeneration, or new birth. Of the truth. Of faith, and the nativity of Christ.* Likewise a book of his, *Of Prophecy. Of the soul and body. Of hospitality.* And a book entituled, *A key.* Another, *Of the Devil.* Another, *Of the* Revelation *of* St John *and of God incarnate.* Last of all a book dedicated unto *Antoninus*. In his book of *Easter* he declareth the time when he wrote it, beginning thus: *These things were written in the time of* Servilius Paulus *Proconsul of* Asia, *at what time* Sagaris *suffered martyrdom, and the great stir was moved at* Laodicea, *touching the Sabbath, which then by reason of the time fell out.* Of this book *Clemens Alexandrinus* made mention in a several Tract which he wrote of *Easter*, and purposely (as he testifieth himself) by occasion of *Melito* his book. In his *Apology* unto the Emperor, he reported the things practised against the Christians, writing thus: *The godly people grieved by reason of new Edicts which were published throughout* Asia, *and never before practised, now suffer persecution. For impudent Sycophants, and greedy gapers after other mens goods, having gotten occasion through those Proclamations, openly rob and spoil, day and night, such as commit no trespasse at all.* And after a few lines he saith: *If this be done through your procurement, let it stand for good. For the Emperor that is just, never putteth in practice any unjust thing, and we willingly will bear away the honour of this death; yet this only we humbly crave of your Highnesse, that you (after notice and trial had of the authors of this contention) do justly give sentence, whether they are worthy of death and punishment, or of life and quietnesse. But if this be not your Majesties pleasure, and the new Edict proceed not from your power and authority (which were not seemly to be set forth against Barbarian enemies) the rather*

Melito and the Catalogue of his books.

Melito in his book of *Easter.* *Sagaris* martyred.

A piece of the Apology of *Melito* unto the Emperor.

we

We pray you, that you deſpiſe us not, which are grieved and oppreſſed with this ſhamefull ſpoil. Again to theſe he addeth, *The divine Philoſophy now in eſtimation amongſt us, firſt flouriſhed among the* Barbarians. *For whenas it flouriſhed under the great dominion of* Auguſtus *your fore-father of famous memory, it fell out to be a moſt fortunate ſucceſs unto your Empire. For from thenceforth the* Roman *Empire increaſed and enlarged it ſelf with great glory, whoſe Succeſſour now you are, greatly beloved, and have been long wiſhed for, and will be, together with your Son, continually prayed for. Retain therefore this Religion, which increaſed with the Empire, which began with* Auguſtus, *which was reverenced of your Anceſtors before all other Religions. This was a great argument of a good beginning, for ſince that our Doctrine flouriſhed, together with the happy Empire than beginning, no misfortune befell unto it from the reign of* Auguſtus *unto this day: but on the contrary, all things glorious and gladſom, as every man wiſhed. Only of all others* Nero *and* Domitian, *through the perſwaſion of certain envious and deſpitefull perſons, were diſpoſed to bring our Doctrine into hatred: from whom the ſlander of flattering perſons that was raiſed againſt the Chriſtians, ſprung up after a bruitiſh manner. But your godly Anceſtors corrected their blind ignorance, and rebuked oftentimes by their Epiſtles their ſundry raſh enterprizes. Of which number,* Adrianus *your Grand-father is known to have written, both unto* Fundanus *Proconſul and Preſident of* Aſia, *and to many others. And your Father (yours, I ſay, in that you governed all things together with him) wrote unto the Cities in our behalf, as unto the* Lariſſeans, Theſſalonians, Athenians, *and to all the* Grecians, *that they ſhould innovate nothing, neither practiſe any thing prejudicial unto the Chriſtians. But of you we are fully perſwaded to obtain our humble petitions, in that your opinion and ſentence is correſpondent unto that of your Predeceſſors, yea and more gracious, and far more religious.* Thus as ye read, he wrote in the fore-ſaid book. And in his Proem to his Annotations of the Old Teſtament, he reciteth the Catalogue of the books of the Old Teſtament, then certain and Canonical (the which neceſſarily we have annexed) writing thus: Meliton *unto the brother* Oneſimus, *ſendeth greeting: Whereas oftentimes (you being inflamed with earneſt zeal towards our Doctrine) have requeſted of me, to ſelect certain Annotations out of the Law and Prophets concerning our Saviour, and our whole Religion, and again to certifie you of the ſumme of the books contained in the Old Teſtament, according unto their number and order of placing, now at length I (being mindfull heretofore alſo of your Petitions) have been carefull to perform that you look for, knowing your endeavour, your care and induſtry in ſetting forth the Doctrine of Faith, marching forwards with love towards God, and care of everlaſting ſalvation, which you prefer before all other things. When that I travelled into the Eaſt, and was there where theſe things were both preached and put in practice, I compiled in order the books of the Old Teſtament. ſuch as were well known, and ſent them unto you, whoſe names are theſe: The five books of* Moſes: Geneſis, Exodus, Leviticus, Numeri, Deuteronomium. *Then* Jeſus Nave, *the* Judges, *the book of* Ruth, *four books of* Kings, *two of* Chronicles, *the* Pſalms *of* David, *the* Proverbs *of* Solomon, *the book of* Wiſdom, Eccleſiaſtes, *the* Canticles, Job, Eſay *and* Jeremy *the Prophets, one book of the twelve Prophets,* Daniel, Ezekiel, Eſdras. *Upon the which we have written ſix books of Commentaries.* Thus far *Meliton.*

Chriſtian religion began to be made manifeſt in the time of *Auguſtus*, for then Chriſt was born.

Meliton writeth unto *Oneſimus* of the canonical Scripture of the Old Teſtament.

Chap. XXVI.

Of the writings of Apollinarius *and* Muſanus.

Theſe two Chapters in the Greek were one.

Apollinarius.

ALthough there were many volumes written by *Apollinarius*, yet theſe only came to our hands. *A book unto the afore-ſaid Emperor. Five books againſt the* Gentiles. *Two books of the truth. Two books againſt the* Jews. And ſuch books as afterwards he wrote *againſt the* Phrygian *hereſie*, which not long after waxed ſtale, then firſt budding out, whenas *Montanus*, together with his falſe propheteſſes, miniſtred principles of Apoſtaſie. So far of him. *Muſanus* alſo ſpoken of before, wrote a certain excellent book, entituled, *Unto the brethren lately fallen into the hereſie of the* Encratits, which then newly had ſprung, and moleſted mankind with a ſtrange and pernicious kind of falſe doctrine; the author whereof is ſaid to be *Tatianus.*

Montanus the heretick.

Muſanus.

Encratits.

Tatianus.

Chap.

Chap. XXVII.

Of Tatianus *and his heresie.*

WE mean that *Tatianus*, whose testimony a little before we have alledged touching the renowned *Justinus*, whom also we have reported to have been the Martyrs Disciple. The same doth *Irenæus* declare in his first Book against heresies, writing of him and his heresie thus: *Out of the School of* Saturninus *and* Marcion *sprang the Hereticks, whom they call* Encratits *(that is to say, continent persons) who taught, That marriage was to be abhorred, contemning the ancient shape and mold of man framed of God, and so by sequel, reprehending him that made the generation of man and woman. Again, they have commanded abstinence from living creatures, for so they call them, shewing themselves ungratefull towards God, which made all things for the use of man. They deny that the first man was saved. And this blasphemy lately sprung up, one* Tatianus *being original thereof: who whilst that he was the auditor of* Justinus, *revealed no such thing, but after his martyrdom, falling from the Church, and being puffed up with presumptuous estimation and self opinion of Doctorship, as though he passed all other, invented a new form of doctrine. He dreamed of certain invisible worlds with the* Valentinians, *preaching of marriage, corruption and fornication, as* Marcion *and* Saturnius *had done before, calling into controversie of himself the salvation of* Adam. This doth *Irenæus* write in the place before cited, and a little after thus, *One* Severus *revived the foresaid heresie, and became an author unto his followers. So that of him they were called Severiani.* These receive the *Law*, the *Prophets*, and the *Gospel*: they expound names of holy Scripture, as pleaseth them best: they revile the Apostle *Paul*: they reject his Epistles: they deny the *Acts of the Apostles.* Their first author was *Tatianus*, who patched together, I wot not what kind of mingle-mangle consonancy of the Gospels, and termed it *Diatessaron*, which as yet is to be seen of many. Some report that he presumed metaphrastically to alter the words of the Apostle, correcting as it were the order of the phrase. He left in writing unto the posterity a great number of Commentaries, but of all the rest that Book of his against the *Gentiles*, is recounted famous, and taken for the best, and most profitable; where mention is made of the former times, with a bold protestation, That *Moses*, and the *Prophets* among the *Hebrews*, were far more ancient, than the famous men among the *Gentiles.* And of these things thus far.

Irenæus lib. 1. cap. 30, 31.
Saturniani.
Marcionita.
Tatianus.
Valentiniani.
Severus.
Severiani.
Diatessaron.
Tatianus though an heretick, yet wrote he a learned Book against the *Gentiles.*

Chap. XXVIII.

Of Bardesanes *a* Syrian, *and his Books.*

UNder the reign of the same Emperor, when heresies increased, a certain man in *Mesopotamia* by name *Bardesanes*, being very eloquent and skilfull in logick, published in writing in the *Syrian* tongue, Dialogues together with other Books, against *Marcion* and other grand hereticks: the which certain learned men (whereof he had then a great number to his Disciples, his gift of utterance did so pass) translated from the *Syrian* into the *Greek* tongue: of which Books, that Dialogue intituled of *Destiny*, and dedicated unto *Antoninus* the Emperor, is of great force. The report goeth, that he wrote many other Books, by occasion of the persecution raised in those times. This man was first schooled by *Valentinus*, but afterwards reprehending and condemning his fabulous dreams, he transformed and altered himself of his own accord, and imbraced the sounder sentence, and yet notwithstanding he was not altogether clear of the filth of the former heresie. About this time, *Soter* Bishop of *Rome* departed this life.

Bardesanes a Syrian.
Anno 179.

The End of the Fourth Book.

THE FIFTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

The Proem of *Eusebius*.

How that Eleutherius *succeeded* Soter *in the See of* Rome. *The difference between the Ecclesiastical and prophane History. He purposeth to write of Martyrs.*

Eleutherius Bishop of *Rome*. *An. Dom.* 179.

SOter when he had been Bishop of *Rome* eight years, finished his mortall race, whom *Eleutherius* the twelfth from the *Apostles* succeeded. And then was it the seventeenth year of the reign of *Antoninus Verus* the Emperor, in which time persecution increasing against us in all parts of the world, the people vexing us throughout their Cities, we may easily conjecture, how many millions of Martyrs suffered throughout the world, by such as happened unto one Nation, which for most true and everlasting memory, hath been thought worthy the writing, and is Printed for the posterity. And although we have heretofore compiled a *Book of Martyrs* in most ample wise, containing not only Historicall Narration, but also enterlaced with Doctrine: nevertheless we mind not now to omit any thing that may seem pertinent unto this our present History. Other Historiographers have been carefull to commit to Letters only warlike Victories, and noble Triumphs against the enemies, valiant Enterprises of Captains, notable courage of Armed Souldiers, bespotted with bloud and innumerable slaughters of tender sucklings, committed for Countrey and substance-sake: but this our History containeth a policy gratefull unto God, most peaceable Wars for the quietness of the soul, for the truth of conscience rather than triall for our Countrey, for godly favour rather than worldly friendship. It containeth the valiant constancy of Champions, buckling and wrastling for the truth, the most victorious fortitude and triumphs against fiery fiends of hell, the upper hand of our invisible adversaries: To be short, it pronounceth for all these crowns of everlasting memory.

CHAP. I.

Of the Martyrdome of Saints, and cruell persecution in France *under* Antoninus Verus *the Emperor.*

IT was the Countrey of *France*, wherein the Theater of this wrestling (before mentioned) lay. Whose chief Cities, and most frequented in respect of the rest in the same Region, are *Lions* and *Vienna*, by both which Cities the river *Rhodanus* doth run, compassing that whole Countrey. The holy Churches there, sent this Letter touching their Martyrs, unto the Churches throughout *Asia* and *Phrygia*, making relation of their affairs after this manner.

The Epistle of the Frenchmen unto the Churches of *Asia* and *Phrygia*.

The servants of Christ inhabiting Vienna *and* Lions *Cities of* France, *unto the brethren throughout* Asia *and* Phrygia, *having with us the same faith and hope of redemption: peace, grace and glory from God the Father, and Christ Jesu our Lord, be multiplyed.*

When they had premised certain things by way of preamble, they proceed in these words: *The*

The greatneſſe of this our tribulation, the furious rage of the Gentiles *againſt the Saints, and what things the bleſſed Martyrs have ſuffered, we are not able exactly to expreſſe by word, or comprehend in writing. For the adverſary endeavoured with all his might, ſhewing tokens of his preparatives and diſpoſed entrance to perſecution, and paſſing throughout all places, acquainted and inſtructed his limbs, to ſtrive againſt the ſervants of God: ſo that we were not only baniſhed our houſes, baths, and common market places; but altogether every one of us ſtraitly charged not to ſhew his face. Yet the grace of God withſtood him, delivering the weaklings, and contrarywiſe upholding certain others, as ſure and immoveable pillars, which through their ſufferance were able not onely to repell the violence of the deſpiteſull adverſary, but alſo to provoke him, patiently abiding all kind of ſlander and puniſhment. To be ſhort, accounting great torments but as ſmall trifles, they haſtened unto Chriſt, declaring as truth is, that the paſſions of theſe preſent times, are not worthy of the glory which ſhall be revealed unto us. And firſt of all, they bare* Rom. 8. *manfully all ſuch vexations, as the multitude layed upon them: as exclamations, ſcourgings, draggings, ſpoiling, ſtoning, fettering, and the like, whatſoever the heady and ſavage multitude accuſtomed to practice againſt their profeſſed enemies. Next, being led unto the open market place, and examination had, they were condemned in preſence of the people, by the Tribune and the other chief Potentates of the City, and caſt into priſon, untill the Preſidents coming. After that, when they were brought before the Preſident, which had exerciſed all kind of extream cruelty againſt us,* Vetius Epagathus *one of the brethren (having fullneſſe of love towards God and man, whoſe converſation was ſo perfect, although a young man, that he was thought comparable with* Zachary *the Prieſt, for he walked unblameable in all the Commandments and Ordinances of the Lord, and very ſerviceably towards his Neighbours, having great zeal and fervency of the Spirit of God:) allowed not of the ſentence unjuſtly pronounced againſt us, but with vehement motion required, that audience might be given him to plead for the brethren, alledging, that we had committed no impiety. Which being denyed him (for he was a noble man) of ſuch as compaſſed the tribunall ſeat, and of the Preſident rejecting this juſt petition, and onely demanding whether he was a Chriſtian: he confeſſed it with a loud voice, and ſo he was received into the fellowſhip of the Martyrs, and called the Advocate of the Chriſtians. For he having the Spirit which is the Comforter in greater abundance than* Zachary, *declared the fullneſſe of love that was in him, in that he ſpared not his life in defence of the brethren. He was and is the true Diſciple of Chriſt, following the Lamb whitherſoever he goeth. The other fore-Martyrs ſtirred up by this example, haſten themſelves unto martyrdome, and are become livelier and readier, accompliſhing the confeſſion of martyrdome with all chearfullneſſe of mind. There were certain others found unready, leſſe exerciſed, and as yet weak, not of ability to bear the burthen of ſo weighty a combate, (in number ten) which fell through the frailty of the fleſh, to our great heavineſſe and ſorrowfull lamentation, quailing the chearfullneſſe of others, which were not as yet apprehended, but accompanyed the Martyrs, what torments ſoever befell them, and ſevered not themſelves from them. Then trembled we all for fear, and that greatly, becauſe of the uncertainty of confeſſions: being not terrified with any torments, but carefull for the end, leſt any ſhould fall from the faith. Daily there were apprehended ſuch as were worthy to fulfill the number of the fallen weaklings: ſo that out of both theſe Churches, as many as ruled and bare the greateſt ſway were taken and executed, and withall certain of the Ethnicks being our ſervants were taken, (for the Preſident had commanded publickly, a generall inquiſition to be made for us) who being overcome by the ſubtile ſleights of Satan, and terrified with the ſight of the torments which the Saints ſuffered, through the perſwaſions of the Souldiers, egging them forwards, feigned againſt us, and reported, that we uſed the feaſtings of* Thieſtes, *and the inceſt of* Oedipus, *with divers other crimes, which may neither godlily be thought upon, neither with modeſty be uttered, neither without impiety be believed. Theſe thing now being bruted abroad, every body was moved and incenſed againſt us, inſomuch that they which for familiarity-ſake uſed moderation before, now were exceedingly moved and mad with us. Then was that ſaying of our Saviour fulfilled, to wit:* The time will come, whenas every one that ſlayeth you, ſhall think that therein he doth God good ſervice. *Then ſuffered the holy Martyrs ſuch torments as tongue cannot expreſſe. And Satan alſo provoked them with all might poſſible, that they ſhould utter ſome blaſphemy. Great was the whole rage both of people, Preſident, and Souldiers ſet againſt* Sanctus, *Deacon of the Church of* Vienna: *and againſt* Maturus, *lately baptized, yet a notable warrier: and againſt* Attalus *a* Pergamenian, *who*

Vetius Epagathus martyred. Luke 1.

Ten fell in perſecution,

Slanders raiſed againſt the Chriſtians.

John 16.

Sanctus a Deacon. *Maturus* a late convert.

Blandina a woman. 1 Cor. 1.

who was alwayes a pillars and fortreſſe for our faith: And againſt Blandina, a woman, by whom Chriſt ſhewed, that thoſe things which in the ſight of men appear vile, baſe, and contemptible, deſerve great glory with God, for the true love they bare towards him indeed, without boaſting in ſhew. For whenas we all quaked for fear, yea, and her carnall miſtreſs (which alſo was one of the perſecuted Martyrs) was very carefull, leſt that peradventure, at the time of her anſwer, by reaſon of the frailty of the fleſh, ſhe ſhould not perſevere conſtant. Blandina was ſo repleniſhed with grace from above, that the Executioners which tormented her by turns from morning to night, fainted for wearineſs, and ceaſed, confeſſing themſelves overcome: and that they were no longer able to plague her with any more puniſhments: marvelling that as yet ſhe drew breath, having her whole body rent in pieces, and the wounds open: they confeſſing withall, that one of thoſe torments was of force ſufficient to coſt her her life, much more ſo many, and ſo great. But this bleſſed woman, like a noble wraſtler, was renewed at her confeſſion: for as oft as ſhe pronounced, I am a Chriſtian, neither have we committed any evill: ſhe was recreated, refreſhed, and felt no pain of her puniſhment. Sanctus alſo bare nobly and valiantly, yea, above the nature of man, all ſuch vexations, as man could deviſe. When as the wicked in compaſſe, by reaſon of his great paſſions and torments, had well hoped to have heard ſome undecent and uncomely ſpeech out of his mouth, his conſtancy was ſo great, that he uttered neither his own name, neither his kindred, neither the Countrey whence he was, nor whether he were bond or free, but unto every queſtion he anſwered in the Romane tongue: I am a Chriſtian. Thus confeſſed he often inſtead of all other things, of his name, and City, and Kindred; neither could the Gentiles get any other language of him. Wherefore the Preſident and the tormentors were fiercely ſet againſt him. And when as now there remained no puniſhment unpractiſed, at length they applyed unto the tendereſt parts of his body, plates of braſs glowing hot, which fryed, ſeared, and ſcorched his body, yet he remained unmoveable, nothing amazed, and conſtant in his confeſſion, being ſtrengthened and moiſtened with the dew which fell from the celeſtiall fountain of the water of life, guſhing out of the womb of Chriſt. His body bare witneſſe of the burning. For over all his body his fleſh was wounded, his members beſcarred, his ſinews ſhrunke, ſo that the naturall ſhape and outward hew was quite changed, in whom Chriſt ſuffering, obtained unſpeakable glory, conquering Satan, and leaving an example for the inſtruction of others, that no torment is terrible, where the Father is beloved; no lamentation loathſome, where Chriſt is glorified. Whenas the wicked tormentors a few dayes after, had brought him to the place of torment, and well hoped, that if they puniſhed him now (having his whole body puft up with ſwelling and feſtered wounds, ſo ſore, that it might not be touched, no not with the leaſt finger) they ſhould overcome him, and prevail: or if that he died in torment, they ſhould terrifie the reſt, and ſo warne them to take heed: none of all theſe happened unto him, but beyond all mans expectation, in the later torments his body was releaſed of the pain, recovered the former ſhape, and the members were reſtored to their former uſe, ſo that the ſecond plague through the grace of Chriſt, was no grievous malady, but a preſent medicine. Again, Satan going about blaſphemouſly to ſlander us, procured Biblis a woman (one of them which had fainted before) to be brought forth, ſuppoſing her frail and fearfull mind now to be quite altered from the Chriſtian opinion, and conſequently through her blaſphemous deniall to be in danger of damnation. But ſhe at the very hour of torment, returned unto her ſelf, and waking as it were out of a dead ſleep, by means of theſe puniſhments temporall, conſidered of the pains eternall in hell fire, and unlooked for, cryed out unto the tormentors, and ſaid: How could they devour infants, which were not ſuffered to ſuck the blood of brute beaſts? Therefore when ſhe confeſſed her ſelf a Chriſtian, ſhe was appointed to take her chance among the Martyrs. When that theſe tyrannicall torments were taken away of Chriſt, through the patience of the bleſſed Saints, the Devil invented other miſchiefs: to wit, the impriſoning of the Saints in deep and dark Dungeons, fettering of them in the ſtocks, ſtretching their feet unto the fift boord chinke, with other puniſhments, which furious miniſters, full of deviliſh rage, are wont to put in ure and practice upon poor priſoners. So that many were ſtifled and ſtrangled in priſon, whom the Lord would have ſo to end this life, and to ſhew forth his glory. For the Saints being ſo ſore weakned with grievous torments, that though all medicines were miniſtred unto them, yet life ſeemed unto them unpoſſible, remained ſhut up in cloſe priſon, deſtitute of all mans aid, but comforted of the Lord, and confirmed in body and mind, ſo that they ſtirred up and comforted the reſt. The younger ſort that were newly apprehended, whoſe

Blandina ſheweth great patience in her torments.

Blandina confeſſeth her ſelf to be a Chriſtian.

Sanctus ſheweth great patience.

Sanctus confeſſeth himſelf a Chriſtian.

Biblis a woman pitiouſly tormented.

Many of the Martyrs died in priſon.

bodies

bodies had not before tasted of the lash of the whip, loathed the closenesse of the prison, and were choaked up with stinch. But blessed Pothinus, to whom the charge of the Bishops See of Lions was committed, being above fourscore and ten years old, weak of body, scarce able to draw breath, because of the imbecillity of nature, being strengthened with the chearfullnesse of the spirit, for the conceived joy of martyrdome which he desired, was brought forth before the tribunall seat, faint in body, for that he was old and sickly, his life being for this end reserved, that Christ by the means of it might triumph. He was carried of the Souldiers, and laid before the tribunall seat, accompanied with the Potentates of the City, and the whole multitude, diversly shouting, as if he had been Christ; he hath given a good testimony. And being demanded of the President, who is the God of the Christians, he answered: If thou become worthy, thou shalt understand. After this answer he was cruelly handled, and suffered many stripes: for such as were neareſt unto him, stroke at him both with hand and foot, reverencing his years nothing at all: and such as stood afarre off, took what each one had in his hand, that was thrown at his head: and such as ceased from pouring out their poysoned malice, thought themselves to have grievously offended, supposing by his means, to revenge the ruine of their rotten gods. But he almost breathlesse, is thrown into prison, where after two dayes he departed this life. Here was shewed the great providence of Almighty God, and the infinite mercy of Jesus Christ, though very seldome outwardly appearing to the brethren, yet never destitute of the power of Christ. And as many as fainted in the first persecution, were all alike imprisoned and partaker of the affliction. Neither did they prevail, or the denial profit them: it was thought a sufficient fault, that they confessed to have been such: but these, as murtherers, and hainous trespassers, were twice more grievously plagued. The joy of martyrdome, the hoped promises, the love towards Christ, and the fatherly spirit comforted the one company: the other were vexed in conscience, so that their outward countenance bewrayed their inward apostasie: for the former went chearfully with great majesty and grace, their fetters becoming them as the skirts of the new married spouse, garnished with sundry colours, and laid over with gold, and withall yielding a Christian fragant smell, so that many supposed their bodies to have been outwardly perfumed: but the other all sad and sorrowfull, as vile and abject caitifes, mishapen creatures, full of all deformity, derided of the Gentiles themselves, deserving death, as degenerating cowards, destitute of the most precious, glorious, and lively name of Christianity. With the sight hereof many were confirmed, so that suddenly being apprehended, without stay they protested their faith, not hindered with one thought of devilish perswasion. A little after in the said Epistle thus it followeth: After these things the forms of martyrdome are framed, and divided into divers sorts. For of many fair coloured and sweet smelling flowers, they offered unto God the Father, one well twisted and compacted crown or garland. It behoved noble Champions, having born the brunt of so variable a combate, and gotten a magnificall victory, to triumph with an incorruptible crown of immortality. Maturus then, and Sanctus, and Blandina, and Attalus, were led unto the brute beasts, in the popular and publick spectacle of the heathenish inhumanity, even at the day appointed of set purpose by our men for so beastly a buckling. Where again Maturus and Sanctus were diversly tormented with all kind of punishments, as if they had suffered nothing before. Yea rather (as it were with many new means) repelling the adversary, they bear the victorious garland, suffering again all the wonted revilings, all the cruelty of the savage beasts, and whatsoever the outragious multitude craved and commanded, and above all, they patiently suffered the iron chair, wherein their bodies boyled as in a frying-pan, filling such as were present with the loathsome savour of that their fulsome froth. Neither were they thus contented, but practised further to overcome the patient sufferance of the Saints. Neither could they get any other sentence of Sanctus, save that confession which he cryed at the first. At length when the Saints had endured this great and grievous tryall, they were slain and executed, after all that whole day they had been made a spectacle unto the world, in that variable combate, as commonly it falleth out in equall matches, where one buckleth with another. But Blandina was hanged in chains, an object for the wild beasts, to exercise their savage violence upon; no doubt so done by the Ordinance of God, that she hanging in the form of a crosse, might by her incessant prayer, procure chearfulnesse of mind unto the Saints that suffered, whereas they in that agony beholding with outward eye in their sister, him that was crucified for them, might perswade the faithful, that such as suffered for Christs sake, shall have fellowship with the living God. After that she had hung along while, and no beast touched her, she is taken down, cast into prison, and reserved for further tor-

Pothinus Bishop of *Lions* after great torments is cast into prison, where after two dayes he departeth this life.

A comparison or difference between such as fainted, and such as continued faithfull in persecution.

Maturus and *Sanctus* beheaded.

Blandina hanged in gibbets so low, that the wild beasts might reach her.

Blandina is cast in prison.

ment, that being conqueror of many combats, ſhe might provide for the crooked ſerpent, inexcuſable condemnation, and animate the brethren unto chearfullneſſe, ſhe being a weak and contemptible perſon, putting on the great, the ſtrong, and invincible Champion Chriſt Jeſus, obtaining through her often and manifold patience, the incorruptible crown of glory. Attalus also a famous man, was earneſtly called for of the people unto puniſhment, who being ready, and of a clear conſcience, came forth. For he being notably exerciſed in the Chriſtian profeſſion, was alwayes a witneſſe and defender of the truth. Therefore when he was led about the Theater, with a ſcrole before him, wherein was written in the Roman tongue: This is Attalus the Chriſtian: and the people had raged againſt him, the Preſident knowing that he was a Romane, commanded him to be impriſoned, and cloſely kept with the other priſoners, concerning whom he had written unto Cæſar, and expected an anſwer. But the time paſſing between, was neither vain nor fruitleſſe, for the infinite mercy of Chriſt Jeſus our Saviour, ſhined in the world through their patience. The dead were by the living revived: the Martyrs profited ſuch as were no Martyrs, the pure Virgin and Mother the Church was greatly comforted and cheriſhed, whenas ſhe recovered and received for living, ſuch as before ſhe had loſt as untimely births and dead fruit. For many which before had fainted, by their means were reſtored, regenerated, ſtirred up afreſh, taught to proteſt their faith, and now being quickened, and ſtrengthened, having taſted of him which will not the death of a ſinner, but is mercifull unto the penitent, they come forth before the tribunall ſeat, ready to anſwer unto the interrogatories of the Preſident. And becauſe that Cæſar had commanded by writing, that ſuch as confeſſed themſelves Chriſtians, ſhould be executed, and ſuch as renounced ſhould depart the frequented ſolemnity (which by reaſon of the concourſe of the Gentiles from every countrey, was at the beginning very populous) he brought forth from priſon the bleſſed Confeſſors into the open ſpectacle and preſence of the people, to be ſcornfully gazed upon; and when he had again made inquiſition of them, as many as he found to be priviledged perſons at Rome, thoſe he beheaded, the reſt he threw to be rent aſunder and torn in pieces of wild beaſts. Chriſt was greatly glorified in them, which at the firſt denied, and at laſt, beyond all the expectation of the heathen, boldly confeſſed their faith. They ſeverally were examined, to be ſet at liberty, but after confeſſion, they were coupled to the number of the Martyrs. But they tarried without, which had no grain of faith, no feeling of the wedding garment, no ſparkle of the fear of God, but rather through their wicked converſation, blaſphemed the way of God, as ſonnes of perdition. All the other were coupled to the Chriſtian Congregation: and at the time of examination, Alexander a Phrygian born, profeſſing Phyſick, having dwelt in France many years, a man well known for his great zeal to Godwards and boldneſſe of ſpeech (for he was not without Apoſtolick grace) ſtood hard by the tribunall ſeat, and nigh the examined perſons, exhorting them to boldneſſe of confeſſion, by ſignes and tokens: ſo that by his ſorrowing and ſighing, by his hopping and skipping to and fro, he was deſcryed of the ſtanders by. And when the people in compaſſe had taken in evil part, that they which before had recanted, again did confeſſe, with one conſent they cryed out againſt Alexander, as author thereof. And when the Preſident had urged him, and demanded of him what he was, he anſwered: I am a Chriſtian: for which anſwer the Preſident allotted him unto the beaſts, of them to be rent in pieces and devoured. The next day after, together with Attalus he is brought forth (for the Preſident to gratifie the people, delivered him unto the beaſts, to be baited the ſecond time.) And when theſe had taſted of all the torments provided for them, in compaſſe of the ſcaffold, and ſuffered great pain, in the end they were put to death. Of which number Alexander not once ſighed, neither uttered any kind of ſpeech, but inwardly from the heart talked with God. Attalus burning in the ſcalding iron chair, glowing hot, ſo that the ſavour of his broyled body filled their noſtrils, ſaid unto the multitude in the Roman tongue: Behold this that you do is to devour men: but we neither devour men, neither commit any other hainous offence. And being demanded what name God had, he anſwered: God is not called after the manner of men. After all theſe things, upon the laſt day of the ſpectacles, Blandina, together with Ponticus (a young man of fifteen years of age,) was brought forth (which thing was daily uſed, to the end they might behold the torments of the reſt) whom they compelled to ſwear by their Idols names. But they conſtantly perſevering in their opinion, and contemning their Idols, ſet the multitude in ſuch a rage againſt them, that they neither pitied the years of the young man, nor ſpared the womankind, but plagued them with all kind of puniſhments uſed in their Theaters, urging them now and then to ſwear: which when they could not not bring to paſſe, Ponticus being incouraged of the ſiſter in preſence

Attalus brought forth and clapt in priſon.

Many that fell repented them again. Ezek. 18.

Alexander a Phyſitian comforteth the Martyrs.

Alexander torn in pieces of wild beaſts.

Attalus fryed to death.

Ponticus of the years of fifteen martyred.

presence of the Pagans, *who then beheld how she exhorted and confirmed the young man: after that he had suffered all kind of bitter torments, yielded up the ghost. Last of all blessed* Blandina, *like a noble mother, having exhorted her children, and sent them before, as Conquerors unto the King, pondering with her self all the punishments of her children, hastened after them, joying and triumphing at her end, as if she had been invited to a wedding dinner, and not to be cast among wild beasts. After scourging, after buckling with wild beasts, after the broyling of her body as it were in a frying-pan, at length she was wrapped in a net, and tumbled before a wild bull, which fanned and tossed her with his horns to and fro, yet had she no feeling of all these things, her mind being fixed and wholly set upon the conference which she had with Christ, and in the end she was beheaded, the* Pagans *themselves pronouncing:* That never any woman was heard of among them, to have suffered so many and so great torments. *Neither did their cruelty and rage against the Christians so cease; For the savage and barbarous* Gentiles, *being provoked by a furious and beastly fiend, could not quiet themselves, but that their furious rage practised another kind of malicious spite upon the dead carkasses: neither were they pleased in that they were overcome, and void of naturall feeling and sense, but proceeded further, like brute beasts, both President and people were furiously provoked, prosecuting us with like hatred, that the Scripture might be fulfilled, which saith:* He that is wicked, let him be wicked still, and he that is just, let him work righteousness still. *For as many as were choked up with the noisome stinch of the prison, were thrown to be devoured of dogs, and a continual watch set day and night, that none of them should be buried of us. And gathering together the reliques of the Martyrs bodies, some undevoured of beasts, some unburned by fire, partly torn, and partly burned, with the heads and stumps of others uncovered with earth, they committed them for the space of many dayes, unto the custody of souldiers. Others fretted and fumed, snarling at them, with the gnashing of their teeth, seeking further revengment of them. Others derided and scoffed them, magnifying their Idols as causers of this our calamity. And such as were of a milder nature, and somewhat sorrowed at our suffering, upbraided us, and said:* Where is their God? and what profited them this Religion, which they preferred before their lives? *And such was the variable and devilish disposition of the* Infidels, *to our great sorrow, because we were not permitted to bury the dead bodies of the Martyrs. Neither stood the night unto us in any stead for that purpose, neither would money perswade the Keepers, nor our prayers move them, but they kept the brused carcasses of the Saints, as if some great commodity grew unto them by keeping them unburied.* Again, after a few lines, thus they write: *To be short, after that the bodies of the blessed Saints had been every kind of way spitefully and scornfully intreated, lying whole six dayes unburied, at length they were burned to ashes, the ashes also they gathered and scattered in the river* Rhodanus *which passed by, so that no jot nor relique thereof should longer remain upon earth. This they did, to the end they might overcome God, and hinder the reviving of the Saints: lest that (as they said) there should be any further hope of the resurrection, whereof (say they) the Christians being fully perswaded, bring amongst us a strange and new religion, they contemn punishment, and hasten themselves chearfully unto death. Now let us see whether they can arise, and whether their God can help and deliver them from our hands.*

Blandina beheaded.

Apocal. 22.

Dead carkases thrown unto dogs.

The ashes of the burned bodies were thrown into the river *Rhodanus*, to take away the hope of the resurrection.

CHAP. XI.

How the blessed Martyrs of God, received after repentance, such as fell in persecution.

SUch were the calamities which happened unto the Church of Christ under the said Emperor, whereby we may conjecture by all likelihood, what befell unto them in other Provinces. Neither shall it be amiss, if out of the same Epistle we alledge further testimony, concerning the mercy and meekness of the foresaid Martyrs, written in this manner: *They were such followers of Christ (who when he was in the form of God, thought it no robbery to be equal with God) that being set in such glory, they suffered torments, neither once, nor twice, but often and again, being taken from the beasts, having the print of hot irons and skars, and wounds in their bodies; neither called they themselves Martyrs; neither permitted others so to term them: but if any of us so named them in our Epistles, they sharply rebuked us, they attributed the name of martyrdome with full mind unto Christ, who was the faithfull*

The French-men write thus of their Martyrs. Phil. 2.

full and true Martyr, the firſt fruits of the dead, and the guide unto life. They called to mind their miſerable torments, which ended their race and courſe of this life with bleſſed martyrdom, ſaying: They now are Martyrs, whom Chriſt vouchſafed to receive unto him by confeſſion, and through the paſſage of this perſecuted life, to ſeal their martyrdome among the number of the bleſſed Saints, but we are mean, and baſe, and humble Confeſſours. They beſeeched the brethren with wateriſh eyes and wet cheeks, to pray inceſſantly for their happy ends. They expreſſed lively the power of martyrdome, while they reſiſted the Heathens *with liberty and boldneſs, ſhewing their noble courage through patience, their conſtancy without fear or trembling, and being called Martyrs of the brethren, refuſed it with the fulneſſe of the fear of God.* And a little after, thus they write: *They humbled themſelves under the mighty hand of God, by the which they are now highly exalted: they rendred unto all men an account in the defence of their faith: they accuſed none, freed all, and bound no man: they prayed for their perſecutours, after the example of* Steven *that perfect Martyr, which ſaid:* Lord, lay not this ſin to their charge. *If he prayed for them that ſtoned him, how much more for the brethren?* Again, a little after they ſay: *The greateſt combate they had with him (meaning the Serpent) was for the ſincerity of love. So that the roaring Lion being foyled before, now quickned and ſtirred up ſuch as he thought to have had devoured. They ſhewed no inſolent arrogancy towards them that fell, but miniſtred unto ſuch as wanted of their abundance, being affectioned with motherly pity and compaſſion towards them, and ſhedding many tears unto God the Father for their ſakes, they craved life, and he granted it them, which life they communicated to their neighbours: and ſo they paſſing as conquerors in all things, embracing peace, and ſhewing the ſame unto us, departed this life with peace, and poſted unto the heavenly and celeſtiall paradiſe: leaving no grief behind them unto the mother, no ſedition or warre unto the brethren: but joy, and peace, and concord, and love.* I ſuppoſe theſe things not to have been unprofitably ſpoken of us, touching the love the bleſſed Martyrs towards the brethren that fell, whereby we may note, the unnatural and mercileſs minds of ſuch, as after theſe examples grievouſly afflict the members of Chriſt.

The ſuffering of Chriſt is rather to be termed λύτρον, Redemption, 1 *Pet.* 1. than μαρτύριον, martyrdome.

Who be Martyrs, and who Confeſſors. 1 *Pet.* 5.

Acts 7.

They receive after repentance ſuch as fell in perſecution.

Chap. III.

Of the viſion that appeared unto Attalus *the Martyr in his ſleep.*

THe ſame Epiſtle of the foreſaid brethren, containeth an Hiſtory worthy of memory, which without let of the envious, may be laid down to the knowledg of the Reader: and it is thus: *There was among them one* Alcibiades, *who lived miſerably, feeding only on bread and water. When he had determined with himſelf ſo to live in priſon, it was revealed unto* Attalus *after his firſt conflict on the Theater, that* Alcibiades *did not well, in that he uſed not the lawfull creatures of God, and alſo gave an occaſion of doubting unto others. Hereof when* Alcibiades *was perſwaded, he uſed all things indifferently, and praiſed God. For they were not deſtitute of the grace of God, but had the holy Ghoſt for their directour.* Of theſe things thus much. Whenas *Montanus*, and *Alcibiades*, and *Theodotus*, then freſh and firſt of all, of many throughout *Phrygia*, were thought to be endued with the gift of prophecy (for many other miraculous operations, wrought by the divine power of God in many places, perſwaded them that theſe had alſo the gift of prophecy) and becauſe of them, ſedition was raiſed: again, the brethren inhabiting *France*, laid down in writing, their godly and Catholick cenſure of them, and withall, alledged ſundry Epiſtles of the holy Martyrs that ſuffered among them, which (being in cloſe priſon) they had written unto the brethren, throughout *Aſia* and *Phrygia*, in the which alſo they called and provoked *Eleutherius* then Biſhop of *Rome*, to the defence of the Eccleſiaſtical peace.

The Frenchmen in their foreſaid Epiſtle writ thus alſo of *Alcibiades*.

Montanus, *Theodotus*, and *Alcibiades* (not the former) falſe Prophets.

Chap.

Chap. IV.

The Martyrs in France *commend* Irenæus *Bishop of* Lions, *by their Epistle unto* Eleutherius *Bishop of* Rome.

The Martyrs in *France* to *Eleutherius* Bishop of *Rome*, in the commendation of *Irenæus* Bishop of *Lions*.

THe same Martyrs highly commended *Irenæus* Minister of the Church of *Lions*, unto the foresaid Bishop of *Rome*, as their own words declare in this manner: *Father* Eleutherius, *we wish you health in all things, and alwayes in God. We have requested* Irenæus *our brother and fellow-labourer, to deliver you these letters, whom we pray you to accept of, as a zealous follower of the will of Christ. For if we understood that any mans degree yielded forth and delivered righteousness unto the graduate, namely, as being minister of the Church, as this man is, we would have chiefly commended this in him.* To what end should I now out of the same Epistle, rehearse the Catalogue of Martyrs, I mean of them which were beheaded, and of them which were devoured of wild beasts, and of them which died in prison, and the number of those Confessors, who then as yet lived? For if any man be disposed at large to read hereof, let him take in hand my *Book of Martyrs*, where the collection thereof is plainly to be seen. These things were thus done in the time of *Antonius* the Emperor.

Chap. V.

How that God in great necessity sent rain at the faithfull Christian Souldiers prayers, unto the boast of Marcus Aurelius *an Heathenish Emperor.*

Marcus Aurelius the brother of *Antoninus*.

HIstories do record, that when his brother *Marcus Aurelius* the Emperor, warred against the *Germans* and *Sarmatians*, his hoast was ready to perish with thirst, so that he wist not what to do: and that the souldiers of the legion called *Melitina*, moved again and again with faithfullness towards their Prince, bowed down upon their bare knees (as our accustomed manner of praying is) in the midst of the army, turning them to the enemies, and made supplication unto God. Whenas this sight seemed strange unto the enemies, there was shewed a far more strange spectacle, to wit, lightening, which put the enemies to flight and overthrow, and withall, a showre of rain to refresh the army, which well-nigh perishing with thirst, poured out their prayers before the high throne of the Majesty of God. This History is reported by such as favoured not the Christian faith, yet were carefull to set forth the things which concerned the foresaid persons. It is also written by our men. And of the heathen Historiographers themselves, the miracle is mentioned, but not expresly to proceed by the means of our men; yet our writers as friends and favourers of the true doctrine, have delivered simply and plainly in deed as it was done. Whereof *Apollinarius* is a witness of credit, who reporteth, that this legion (by whose prayers this miracle came to pass) was from that time forth, called by the Emperor in the *Roman* tongue after a peculiar name, *The Lightening Legion*. *Tertullian* also a man worthy of good credit, dedicating an Apology in the Latine tongue, unto the *Roman Senate*, in the defence of our faith, (whereof we mentioned before) hath confirmed this History with a mightier and more manifest proof. For he writeth, that the most prudent Epistles of *Marcus*, are yet extant, wherein he himself testifieth, that warring with the *Germans*, his army well-nigh perished through the scarcity of water, but yet was saved through the prayers of the Christians. He saith, That the Emperor threatned them with death, which went about to accuse them. Unto the foresaid things, he addeth: *What manner of laws are these against us? impious, unjust, cruel, which neither* Vespasian *observed, although Conqueror of the* Jews: *which* Trajan *partly frustrated, commanding the inquisition for the Christians to cease: which neither* Adrianus, *although busying himself with every matter, neither he which was called* Pius, *confirmed.* But weigh of this every man as pleaseth him, we will prosecute that which followeth by order of History. When *Pothinus* of the age of fourscore and ten years, had ended his life, together with the other Martyrs in *France*, *Irenæus* succeeded him in the Bishoprick of *Lions*: whom we have learned in his youth to have been the Auditor of *Polycarpus*. The same *Irenæus*, in his third Book against heresie, rehearseth the succession of the *Roman* Bishops unto *Eleutherius*, whose times presently we prosecute, and reciteth the Catalogue of them, as if it were his special drift, writing in this manner.

The Christian Souldiers do pray for rain, immediately it lightned and rained.

The lightning legion.

Tertullian in Apolog. cap. 6.

Irenæus who in his youth was the Auditor of *Polycarpus*, succeedeth *Pothinus* in the Bishoprick of *Lions* in *France*.

Chap.

Chap. VI.

The Catalogue of the Romane *Biſhops, out of* Irenæus.

Irenæus l. 3. c. 3.
2 Tim. 4.
Paul.
Peter.
Linus.
Anacletus.
Clemens.
Evareſtus.
Alexander.
Xyſtus.
Teleſphorus.
Hyginus.
Pius.
Anicetus.
Soter.
Eleutherius.

The bleſſed Apoſtles planting and building the Church, committed unto Linus *the government of the miniſtery. This* Linus, Paul *remembred in his Epiſtle unto* Timothy. *Him ſucceeded* Anacletus, *after him* Clemens, *the third from the Apoſtles: which both ſaw them, had his converſation with them, and had both the preaching and tradition of the bleſſed Apoſtles graffed in his mind, and painted before his eyes. Neither was he yet alone, for there lived at that time many which were ordained by the Apoſtles. In the time of this* Clemens *there was raiſed no ſmall ſedition among the brethren at* Corinth, *wherefore the Church of* Rome *wrote unto the* Corinthians *a worthy Epiſtle, reconciling them unto peace, and renewing their faith and tradition lately received of the Apoſtles.* A little after he ſaith: *After this* Clemens *ſucceeded* Evareſtus: *after* Evareſtus, Alexander: *after* Alexander, Xyſtus: *he was the ſixt from the Apoſtles: afterwards* Teleſphorus, *which was gloriouſly crowned with martyrdome. Him followed* Hyginus: *then* Pius: *after him* Anicetus, *whom* Soter *ſucceeded. Now* Eleutherius *was the twelfth Biſhop from the Apoſtles. The ſame order, the ſame doctrine and tradition of the Apoſtles, truly taught in the Church, continued unto this our time.*

Chap. VII.

How unto that time miracles were wrought by the faithfull.

THeſe things *Irenæus* (agreeable unto the Hiſtories mentioned before) hath laid down in thoſe five Books which he wrote to the ſubverſion and confutation of the falſly named ſcience, to wit, of hereticks; and again in the ſecond Book of the ſame argument he ſignifieth how that unto his time, examples of the ſtrange and wonderfull power of God, were ſeen flouriſhing in certain Churches, ſaying: *They are far from raiſing of the dead, as the Lord and his Apoſtles did through prayer, and as many of the brethren many times, as oftentimes the whole Church of ſome certain place, by reaſon of ſome urgent cauſe, with faſting and chaſt prayer, hath brought to paſſe, that the ſpirit of the dead returned to the body, and man was by the earneſt prayers of the Saints reſtored to life again.* A little after he ſaith: *But if they ſay the Lord wrought theſe things fantaſtically, we will lead them unto the practiſed examples of the Prophets, and prove out of them, that they all prophecied of him after this manner, and that theſe things were done indeed, and that he was the only Son of God. Wherefore in his name, they that be his true Diſciples, receiving grace of him, bend their whole might to this end, that every one, after the quantity of the talent received, do benefit the other brethren. Some ſoundly and truly expell devils, ſo that they being delivered of their evil ſpirits, embraced the faith, and were received into the Church: others have the fore-knowledg of things to come, they ſee divine dreams, and prophetical viſions: others cure the diſeaſed and ſickly, and reſtore them to their health, by their laying on of hands. Now according to our former ſaying, the dead were raiſed to life again, and lived together with us many years. For the gracious gifts of the holy Ghoſt are innumerable, which the Church diſperſed throughout the whole world, having received, diſpoſeth daily in the name of Jeſus Chriſt crucified under* Pontius Pilate, *to the benefit of the* Gentiles: *ſeducing none, neither ſelling them to any at any price; for as ſhe hath received them freely, ſo freely ſhe beſtoweth them.* Again, in another place *Irenæus* writeth: *As we have heard of many brethren in the Church which had the gift of prophecying, which were able through the holy Ghoſt to ſpeak with ſundry tongues: which could reveal the ſecrets of men where it ſo behoved, and expound the dark myſteries of God.* Thus much of the diverſity of gifts, which flouriſhed among the worthy men unto that time.

Irenæus lib. 2. cap. 57.

Irenæus lib. 2. cap. 58.

Irenæus l. 5.

Chap. VIII.

What Irenæus *wrote of, and concerning the holy Scriptures canonicall, and the Septuagints tranſlation.*

FOraſmuch as in the beginning of this our Treatiſe, we have promiſed in three ſeverall places, to alledge the teſtimonies of the ancient Eccleſiaſtical Elders and Writers, which they

they have written to our knowledg, and delivered to the posterity touching the Canonicall Scriptures of both the Old and New Testament: Now we will endeavour to perform the same. And beginning with *Irenaus*; first of all let us see what he hath written of the New Testament; his words are these: Matthew *delivered unto the* Hebrews *the History of the Gospel, written in their own tongue. When* Peter *and* Paul *had preached at* Rome, *and planted the Church, after their departure* Mark *the Disciple and interpreter of* Peter *also, delivered us in writing such things as he had heard* Peter *preach. And* Luke *accompanying* Paul, *comprised in one volume the Gospel preached of him. After these* John *the Disciple of our Lord, which also leaned on his breast, published a Gospel unto the posterity remaining at* Ephesus. This hath he written in his third Book. And in the fift of the same argument he reasoneth of the *Revelation* of St *John*, and the calculation of Antichrists name: *These things being thus, whenas in all true and ancient copies, this number is laid down: and they also testifie the same which saw* John *with their eyes, and the word it self teacheth us, that the number of the beasts name, according to the numbring of the* Gentiles, *is declared by the letters expressed in the word it self.* (A little beneath of the same thus he saith.) *We doubt nothing of the name of Antichrist, of the which we affirm sure and certainly. For if his name at this present were openly to be punished, no doubt it had been done by him which pronounced the Revelation. Neither was the Revelation seen long ago, but welnigh in this our age, about the end of* Domitians *reign.* Thus much he said of the Revelation of Saint *John*. He hath made mention of the first Epistle of *John*, citing thence many testimonies. Also of the former of *Peter*. And he not only knew, but allowed of the Book of *Hermes*, intituled *Pastor*, saying: *That writing hath very well pronounced, which saith, Before all things, believe there is one God, which hath created and made perfect all things, &c.* He hath used also certain sentences selected out of the Book of *Wisdom of Solomon*, where he saith: *The sight of God bringeth incorruption, incorruption draweth a man unto God.* He citeth the Works of some one Apostolick Elder, whose name he passeth over with silence, yet approveth his interpretation of holy Scripture. Moreover he remembred *Justinus Martyr*, and *Ignatius*, alledging their writings for testimonies. He hath promised to confute *Marcion* in a severall volume. But of the translation of the Old Testament by the *Septuagints*, hear what he writeth, in these words: *God then was made man, and the Lord himself hath saved us, giving us a Virgin for a sign, not as some say which presume to interpret the Scriptures: Behold a damsel shall conceive and bring forth a son as* Theodotion *the* Ephesian, *and* Aquila *of* Pontus *translated, which were both Jewish Proselytes, whom the* Ebionites *following, have taught that* Christ *was born of* Joseph *and* Mary. After a few lines he addeth, saying: *Before the* Romane *Empire grew to be of such force, whenas yet the* Macedonians *held* Asia, Ptolomæus *the son of* Lagus *fully minding to erect a library at* Alexandria, *and to repleniſh the same with all such good Books as were extant, requesting of the* Jews *inhabiting* Jerusalem, *that they would send him their Books translated into the Greek tongue. They (forasmuch as they were as yet subject unto the* Macedonians) *sent unto* Ptolomæus *seventy Elders from among them, very skilfull in their Books, and both the tongues, God no doubt disposing this thing after his pleasure.* Ptolomæus *for trials-sake, fearing, if they confered together, they would conceal the truth revealed in their Books, commanded them severally every man by himself to write his translation, and this in every Book throughout the Old Testament. Whenas they all came together in presence of* Ptolomæus, *and conferred their translations one with another, God was glorified, and the Scriptures divine indeed were known. For all they from the beginning to the ending, had expressed the self same thing, with the self same words, and self same sentences. So that the* Gentiles *then present, pronounced those Scriptures, to have been translated by the instinct and motion of the Spirit of God. Neither may it seem marvellous unto any man, that God brought this to pass, for whenas in the captivity of his people under* Nebuchadnezzar, *the Scriptures were perished (the* Jews *returning into their own Region, after seventy years, in the time of* Artaxerxes *King of* Persia) *he inspired* Esdras *the Priest, of the tribe of* Levi, *that he restored again all the sayings of the former Prophets, and delivered unto the people the law given by* Moses. Thus far *Irenæus.*

Irenaus lib. 3. cap. 1.
Matthew.
Mark.
Luke.
John.
Irenaus l. 5.
Then the *Revelation* of St *John* was first seen.
Irenaus alledgeth *Pastor l. 2. mandat. 1.*
Marcion.
Irenaus lib. 3. cap. 23, 24.
Esay 7.
Theodotion.
Aquila.
Irenaus lib. 3. cap. 25.
The Septuagints.

CHAP.

Chap. IX.

Of Julianus *Biſhop of* Alexandria, *and* Pantænus *Profeſſor there of Divinity.*

* *Commodus* ſucceeded *Antoninus, Anno* 180. *Agrippinus* Biſhop of *Alexandria. Julianus* Biſh. of *Alexandria. Pantanus* moderated the Schoole of *Alexandria.* Evangeliſts. * Chap. 10. after the Greek. The Goſpel of *Matthew* in Hebrew at *India:* preached there by *Bartholomew.* Chap. 11. after the Greek.

WHen *Antoninus* had reigned nineteen years,* *Commodus* took the rule of the imperial Scepter: in the firſt year of whoſe reign *Julianus* was choſen Biſhop over the Churches of *Alexandria*, after that *Agrippinus* had governed there twelve years. There moderated there at that time the ſchool of the faithfull, a famous learned man, called *Pantanus*, for that of old the exerciſe and diſputation of holy Scripture flouriſhed among them, inſtituted (as we are given to underſtand) by ſuch men as excelled in eloquence, and ſtudy of holy Scripture. It is written, That among them which then lived, this *Pantanus* was in great eſtimation, brought up among the ſect of Philoſophers called *Stoicks*. He is ſaid to have ſhewed ſuch a willing mind towards the publiſhing of the doctrine of Chriſt, that he became a Preacher of the Goſpel unto the Eaſtern *Gentiles*, and was ſent as far as *India*. For there were I ſay, there were then, many *Evangeliſts* prepared for this purpoſe, to promote, and to plant the heavenly word with godly zeal, after the guiſe of the *Apoſtles*. * Of theſe *Pantænus* being one, is ſaid to have come into *India*, where he found the *Goſpel* of *Matthew* written in the *Hebrew* tongue, kept of ſuch as knew Chriſt, which was preached there before his coming by *Bartholomew* one of the *Apoſtles*, and as they report, reſerved there unto his day. This *Pantænus* then after he had done many notable things, governed the Church of *Alexandria*, where by preaching and by writing, he publiſhed much precious doctrine.

Chap. X.

Of Clemens Alexandrinus.

Clemens Alexandrinus, lib. 1. *Stromatôn.*

TOgether alſo with *Pantænus* at that time was *Clemens* found at *Alexandria*, well exerciſed in holy Scripture, of the ſame name with him which ſometime was Biſhop of *Rome*, and Diſciple of the Apoſtles, and namely in his Books intituled *Hypotypoſeon*, he maketh mention of *Pantænus* by the name of his maſter. I ſuppoſe him to have meant the ſame in his firſt Book intituled *Stromatôn*, when he recited the moſt renowned and famous men of the Apoſtolick ſucceſſion, whom he honoured, ſaying: *This preſent Tract of mine is not made for any oſtentation, but theſe monuments are laid up as helps againſt the weakneſs of memory in mine old age, that it may be unto me a plain image and portracture of that effectual and lively doctrine, which I was thought worthy to hear, and alſo of thoſe bleſſed men who truly deſerve to be extolled of all men. Of theſe one was of* Greece *an* Gonick, *another of great* Greece, *another of* Cœloſyria, *another of* Ægypt: *ſome from the Eaſt, whereof one was an* Aſſyrian: *another of* Palæſtina *of the Hebrew blood. He which is laſt in order of name, was the firſt in renowned virtue. When I remained in* Ægypt, *I found him there lying in ſecret. Theſe have obſerved the right tradition of true doctrine, which before they had received of* Peter, James, John, *and* Paul, *holy Apoſtles, as a ſon of the father, yet very few like their fathers. God no doubt diſpoſing that thoſe fatherly and Apoſtolick ſeeds ſhould by them be laid up and reſerved for us.*

Chap. 12. after the Greek.

Chap. XI.

Of the Biſhops of Jeruſalem.

Narciſſus Biſh. of *Jeruſalem.*

AT this time was *Narciſſus* Biſhop of *Jeruſalem*, a man very famous, the fifteenth in ſucceſſion from the overthrow of the *Jews* under *Adrian*. From which time we have ſignified, that that Church (after them which were of the circumciſion) conſiſted of the *Gentiles*, and the firſt Biſhop of them to have been *Marcus*, next him was *Caſſianus*, after him *Publius*, after *Publius Maximus*, after *Maximus Julianus*, after *Julianus Cæſar*, after *Cajus Symachus*, after *Symachus* another *Cajus*, after him another *Julianus*, him ſucceeded *Capito*, after him *Valens*, after *Valens Dolichianus*, and after all *Narciſſus*, the thirtieth in ſucceſſion from the *Apoſtles*.

Chap.

Chap. XII.

Chap. 13. after the Greek.

Of Rhodon *and the contradiction which he found in the hereſie of* Marcion.

About the ſame time flouriſhed one *Rhodon* an *Aſian*, who (by his own report being ſometime the Diſciple of *Tatianus* at *Rome*) wrote many books, and together with others impugned the hereſie of *Marcion*. He ſheweth this hereſie in his time to have been ſevered into ſundry ſects. The Authors of which ſchiſm, and their falſe poſitions ſeverally invented, he hath ſharply and in few words reprehended. Hear him, if you pleaſe, writing thus: *Wherefore they varied among themſelves, as maintaining an unconſtant opinion, Of that crue was* Apelles, *pretending a political kind of converſation and ſad gravity: confeſſing one beginning, and ſaying,* That Prophecies are of a contrary ſpirit: *fully crediting the ſentences and deviliſh doctrine of a maid called* Philumæna. *Other ſome (as the rover* Marcion) *have laid down two beginnings: of which opinion are* Potinus *and* Baſilicus: *Theſe following* Lycus *of* Pontus, *not perceiving the right diſtinction of things (no more did he) ran headlong out of the way, and publiſhed barely and nakedly, without ſhew or proof of reaſon, two principal beginnings. Again, other ſome falling from theſe things into far worſe, have dreamed not onely of two, but of three natures, whoſe author and ring-leader is* Synerus, *by the report of them which favour his doctrine.* The ſame *Rhodon* writeth, that he had conference with *Apelles*, ſaying: *By reaſoning with this old* Apelles, *I took him with many falſhoods:* whereupon he ſaid, *that no man was to be examined of his doctrine, but every man to continue quietly as he believed. He pronounced ſalvation for ſuch as believed in Chriſt crucified: ſo that they were found exerciſed in good works. His doctrine of the God of all things was marvellous dark and obſcure. He confeſſed one beginning, agreeable with our doctrine.* After he had laid down his whole opinion, he ſaith: *When I demanded of him, How proveſt thou this? How canſt thou affirm that there is one beginning? tell us: He made anſwer, that he miſliked the prophecies themſelues, for that they uttered no truth, but varied among themſelves: that they were falſe and contrary to themſelves. How there was one beginning, he ſaid, he knew not, but yet he was ſo perſwaded. Afterwards when I charged him to tell me the truth, he ſware he ſaid the truth; neither knew he how there was one God unbegotten, yet believed he the ſame. I truly condemned him with laughter, for that he called himſelf a Doctor, and could not confirm his doctrine.* In the ſame book *Rhodon* ſpeaking to *Calliſton*, confeſſeth himſelf at *Rome* to have been the diſciple of *Tatianus*. He reporteth that *Tatianus* wrote a book of *Problems*. Wherefore whenas *Tatianus* promiſed to ſift out the dark ſpeeches and hidden myſteries of holy Scripture, *Rhodon* promiſed alſo in a peculiar volume to publiſh the *reſolutions of his Problems*. His Commentaries upon the *ſix days works* are at this day extant. But *Apelles* wrote infinite Tracts impiouſly againſt the Law of *Moſes*, reviling in moſt of them the holy Scriptures: and in the reprehenſion, and (as he thought) the overthrow of them, he ſpent no ſmall ſtudy. Of theſe things thus far.

Rhodon an *Aſian.*

Apelles.

Philumæna.
Marcion.
Potinus.
Baſilicus.
Lycus.

Synerus.

Rhodon reporteth of the diſputation between him and *Apelles.*

Rhodon in *Hexameron.*
Apelles the hereticke wrote infinite books.

Chap. XIII.

Chap. 14. after the Greek.

Of the falſe Prophets in Phrygia, *and foul ſchiſm raiſed at* Rome *by* Florinus *and* Blaſtus.

That ſworn enemy of the Church of God, hater of all honeſty, and imbracer of all ſpite and malice, omitting no opportunity to deceive men, ſtirred up again ſtrange hereſies to moleſt the Church. And of thoſe hereticks ſome crept into *Aſia* and *Phrygia*, after the manner of venemous Serpents, and bragged of *Montanus* as a Comforter, and of his women *Priſcilla* and *Maximilla*, as the Propheteſſes of *Montanus*. Other ſome prevailed at *Rome*, whoſe Captain was *Florinus* a Prieſt, excommunicated out of the Church. * And together with him one *Blaſtus*, ſubject to the ſame danger of ſoul, circumvented many, and perſwaded them to their purpoſe, every one ſeverally eſtabliſhing new doctrine, yet all contrary to the truth.

Montanus.
Priſcilla.
Maximilla.
* Chap. 15. after the Greek.
Florinus.
Blaſtus.

Chap. 16. after the Greek.

Chap. XIV.

The cenſure of the old Writers touching Montanus *and his falſe Prophets.*

THe victorious and invincible power of the truth alwayes prevailing, hath raiſed up *Apollinarius* of *Hierapolis* (of whom we ſpake before) as a ſtiff and ſtrong defence, together with many other diſcreet perſons of thoſe times, to the confutation of the fore-ſaid *Phrygian* hereſie, which have left behind them matter ſufficient and very copious for this our Hiſtory. Wherefore one of them taking pen in hand to paint out theſe hereticks, ſignifieth at the entrance how he rebuked them with unwritten Arguments: He beginneth thus: *It is now a great while ago (welbeloved* Avircus Marcellus*) ſince thou didſt enjoyn me this task, that I ſhould publiſh ſome Book againſt the followers of the heretick* Miltiades; *whereupon I doubted unto this day, What was beſt to be done; not becauſe I was not able to confute their falſhood, and give teſtimony unto the truth, but that I feared greatly leſt by writing I ſhould ſeem to adde ſomething to the Doctrine of the New Teſtament, whereto nothing may be added, and wherefrom nothing may be taken away by him that will lead a life agreeable to the Goſpel. I being of late at* Ancyra *in* Galatia, *found the Churches throughout* Pontus *filled, not with Prophets (as they call them) but rather (as it ſhall be proved) with falſe Prophets: where through the Lord, as much as in me lay, I diſputed in the Church the ſpace of many dayes againſt them and their ſeveral objections; ſo that the Church rejoyced, and was thereby confirmed in the truth: but the contrary part yet repined, and the gain-ſayers were very ſorrowfull. And when the Elders of that place required of me in the preſence of our fellow-Miniſter* Zoticus Otrenus, *that I would leave them in writing ſome Commentary of ſuch things as were uttered againſt the adverſaries of the truth, at that time I did not, but promiſed that I would ſhortly, through the help of the Lord, write ſomewhat thereof unto them.* Theſe and the like things laid down in the Proem: in the proceſſe of his book, he writeth thus: *Wherefore the original of them, and their new found opinion againſt the Church of God, was after this ſort. There is a certain village in* Myſia (*a region of* Phrygia) *called* Artebau, *where Hiſtories record, that firſt of all* Montanus *a late convert, in the time of* Gratus *Proconſull of* Aſia, *puft up with an immoderate deſire of primacy, opened a gap for the adverſary to enter into him: and being mad and ſuddenly eſtranged and bereft of his wits, waxed furious, and publiſhed ſtrange doctrine, contrary to the tradition and cuſtome of ancient ſucceſſion (now received) under the name of prophecy. They which then were auditors of this unlawfull preaching, ſome chaſtized and checked him for a lunatick, and one that was poſſeſſed of the ſpirit of error, and forbad him to preach, being mindfull of the forewarning and threatning of our Saviour, tending to this end, that we ſhould take diligent heed of falſe prophets: other ſome waxing inſolent, boaſted and bragged of him not a little, as if he were endued with the holy Ghoſt, and the gift of prophecy: and being forgetfull of the forewarning of God, they called this diſſembler, flatterer, and ſeducer of the people, a ſpirit by the which they were ſnared and deceived, that through ſilence he ſhould no more be hindred. The Devil through a certain art, or rather a ſubtil method, working the deſtruction of diſobedient perſons, being more honoured than his merit did require, ſtirred up and kindled their minds ſwerved already from the faith, and ſlumbring in ſin, ſo that he raiſed two women poſſeſſed of a foul ſpirit, which ſpake fond, fooliſh and fanatical things, even as he had before, they rejoyced and gloried in the ſpirit which pronounced them happy, and puffed them up with infinite fair promiſes: yet ſometimes by ſigns and tokens he rebuked them to their faces, ſo that he ſeemed a chaſtiſing ſpirit. There were few of the* Phrygians *ſeduced, notwithſtanding that bold and blind ſpirit inſtructed them to blaſpheme and revile generally every Church under Heaven, becauſe they neither did homage, neither courteouſly received among them that falſe ſpirit of prophecy The faithful throughout all* Aſia *for this cauſe met often, and in many places examined the new found doctrine, and pronouncing it for prophane, they excommunicated, rejected and baniſhed this heretical opinion out of their Churches.* When he had written theſe things in the beginning, and throughout his firſt book reprehended their errour: In his ſecond book he writeth thus of their ends: *Becauſe they charge us with the death of the Prophets, for that we receive not their diſordered fantaſies (theſe, ſay they, are the Prophets which the Lord promiſed to ſend his people) let them anſwer me:*

Apollinarius Biſhop of *Hierapolis* touching *Montanus* and his original.

Apollinarius diſputed and confuted *Montanus* figments at *Ancyra* in *Galatia.*

Zoticus Otrenus.

Ardabau. Montanus.

Mat. 24.

Two women the prophetеſſes of *Montanus.*

The Churches, the Synods, and faithfull of *Aſia* condemned *Montanus.*

Apollinarius of the ends of the falſe prophets.

me: I charge them in the Name of the living God, ô ye good people, Is there any one of the sect of Montanus, *and these women, which hath been persecuted by the* Jews, *or put to death by any tyrant? Not one of them bearing this name was either apprehended or crucified. Neither was there any woman of them in the Synagogues of the* Jews *either scourged or stoned at all: but* Montanus *and* Maximilla, *are said to die another kind of death. Many do write, that both these, through the motion of their mad spirit, not together at one time, but at several times hanged themselves, and so ended their lives after the manner of* Judas *the traitor. Even as the common report goeth of* Theodotus *that jolly fellow, the first founder of their prophecy, who being frantick, perswaded himself on a certain time through the spirit of errour, to take his flight up into the Heavens, and so being cast into the air, tumbled down, and died miserably. This it is reported to have come to passe: yet insomuch as we saw it not with our eyes, we cannot (ô worthy Sir) alledge it for certain, whether* Montanus, Theodotus *and the woman died thus or no.* Again, he writeth in the same book, how that the holy Bishops going about to rebuke the spirit which spake in *Maximilla*, were hindred by others that wrought with the same spirit, saying as followeth: *Let not the spirit of* Maximilla *say, as it is in the Epistle to* Asterius Urbanus: *I am chased as a wolf from the sheep. I am no wolf, I am the Word, the Spirit and Power: but let him manifestly expresse that power by the Spirit and prevail. And let him compell such men as then were present to try, and confer with that talkative spirit, namely these worthy men and Bishops,* Zoticus *of* Comanum, *and* Julian *of* Apamia, *to confesse the same: whose mouths when the companions of* Themison *had stopped, they suffered not the lying spirit and seducer of the people to be rebuked.* In the same book, after he had laid down other things to the confutation of the false prophecies of *Maximilla*, he declareth withall the time when he wrote, and their prophecies fore-shewing wars and seditions, whose fond fantasies he confuteth in this sort: *And how can it otherwise fall out, but that this be found a manifest untruth, and open falshood? For now it is more than thirteen years ago since this woman died, and yet in all this space hath there happened in this world neither civil nor general wars; but especially the Christians through the mercy of God have had continual peace.* Thus much out of the second book. Out of the third book we will alledge a few lines against them which gloried that many of them were crowned with Martyrdome: for he writeth thus: *Whenas they are in the premisses confuted and void of arguments, they flie for shift and refuge unto Martyrs, reporting themselves to have many, affirming that to be a sure and certain proof of the prophetical spirit reigning among them. But this is not so evident a proof as it seemeth. For divers other heretical sects have many Martyrs, unto whom notwithstanding we neither condescend nor confesse that they have the truth among them. And first of all the* Marcionites *affirm they have many Martyrs, whenas notwithstanding their doctrine is not of Christ himself, according to the truth.* A little after, he saith: *Those that are called to their tryal, to testifie the true Faith by suffering of Martyrdome, because they are of the Church, communicate not with any of the* Phrygian *heretical Martyrs, but are severed from them, consenting no not in one jot with the fond spirit of* Montanus *and his woman. And that this which I say is most true, it shall evidently appear by the examples of* Cajus *and* Alexander, *Martyrs of* Eumenia, *who suffered in our time at* Apamia, *situated upon the river* Mæander.

Montanus and *Maximilla* hanged themselves.

Theodotus the heretick flying up, broke his neck.

Apollinarius of the false prophecies of *Montanists.*

Apollinar. *l.* 3.

Not the death but the cause of it proveth a martyr.

Chap. XV.

Chap. 17. after the Greek.

Of Miltiades *and his Works.*

IN the afore-said book this *Apollinarius* remembred the Commentaries of *Miltiades*, who likewise wrote a book against the fore-said heresie. The words by him cited were in this sort: *These things have I briefly alledged, and found written in some one of their Commentaries, which confute the book of* Alcibiades, *where he declareth, that it is not the property of a Prophet to prophecy in a trance.* A little after he rehearseth the Prophets of the New Testament, among whom he numbreth one *Ammias* and *Quadratus*, saying as followeth: *A false prophet in a trance, where licence and impunity do concur, beginneth with rash ignorance, and endeth with furious rage and frenzie of mind, as it is said before. Of this sort, and in such trance of spirit, they shall be able to shew none of the Prophets, either of the Old or of the New*

Apollinarius out of *Miltiades* works alledgeth this.

Prophets in the New Teſtament.

Teſtament, neither ſhall they be able to glory of Agabus, *of* Judas, *of the daughter of* Philip, *of* Ammias *the* Philadelphian, *of* Quadratus, *neither of any other, which may any thing avail them.* Again he writeth: *If that (as they ſay) after* Quadratus, *and* Ammias *the* Philadelphian, *theſe women of* Montanus *ſucceeded in the gift of prophecy, let them ſhew who afterwards ſucceeded* Montanus *and his women. For the Apoſtle thinketh good that the gift of prophecy ſhould reign in every Church, even unto the end: but now for the ſpace of theſe fourteen years ſince* Maximilla *died, they are able to ſhew us not one.* So far he. This *Miltiades* whom he remembreth, left unto us in writing other Monuments of his labour and induſtry in the holy Scriptures, as well in the books he wrote againſt the *Gentiles*, as alſo in the books againſt the *Jews*, ſatisfying and confuting in two books their ſeveral arguments and opinions. Afterwards he wrote an Apology of the Chriſtian Philoſophy which he imbraced, dedicating it to the Potentates and Princes of this world.

Miltiades books.

Chap. 18 after the Greek.

Chap. XVI.

Apollonius *and his judgment of the ſame hereſie.*

TO be brief, this *Phrygian* hereſie was confuted by *Apollonius* an Eccleſiaſtical writer, who then (I ſay at that time) flouriſhed in *Phrygia:* he publiſhed a ſeveral book againſt it: he refuted their prophecies, accounting them for vain lies: he plainly opened and revealed the converſation of ſuch as were principal and chief patrons of this hereſie of *Montanus*. he wrote in this manner: *But what kind of new Doctor this is, his works and doctrine do declare. This is he which taught the breaking of wedlock: this is he which preſcribed Laws of Faſting: this is he which called* Pepuza *and* Tymium *(pelting Pariſhes of* Phrygia*)* Jeruſalem, *to the end he might entice all men from every where to frequent thither: this is he which ordained tole-gatherers and taxers of money: this is he which under pretence and colour of oblations, hath cunningly invented the art of bribing: this is he which giveth great hire unto the preachers of his doctrine, that by feeding of the paunch his prophecies may prevail.* Thus much of *Montanus*. And immediately of his Propheteſſes he writeth: *We have ſhewed before, theſe firſt Propheteſſes, from the time they were filled with their falſe ſpirit, to have forſaken their husbands. How ſhamefully then do they lie, calling* Priſcilla *a virgin?* He addeth, ſaying: *Doth not the whole Scripture forbid, that a Prophet ſhould receive rewards and money? When I ſee a Propheteſſe receive gold and ſilver, and precious garments, how can I chuſe but deteſt her?* Again of another he ſaith: *And beſides theſe,* Themiſon *alſo inflamed with the burning thirſt of covetouſneſſe, taſted not of the tart cognizance of confeſſion before the tyrant, but ſhifted himſelf out of fetters with much money. And whenas therefore he ſhould have humbled himſelf, yet he all in braggery, as if he were a Martyr, after the example of the Apoſtle, wrote a Catholick Epiſtle, very preſumptuouſly, to inſtruct them which believed better than himſelf, and to exhort them to ſtrive for the new doctrine together with him, and to revile the Lord, and his Apoſtles, and his holy Church.* Again, ſpeaking of one of their highly eſteemed Martyrs, he writeth in this ſort: *And that we trouble not our ſelves with many, let the Propheteſſe tell us touching* Alexander *who called himſelf a Martyr, with whom ſhe hath banqueted, whom alſo many do adore, whoſe thefts and other hainous crimes which he ſuffered for, I will not preſently rehearſe, for they are publickly known and regiſtred: whoſe ſins hath he pardoned? Whether doth a Prophet yeeld theft unto a Martyr, or a Martyr an immoderate deſire of gathering unto a Prophet? For as when Chriſt commanded,* You ſhall not poſſeſſe gold, neither ſilver, neither two coats: *Theſe on the contrary ſeek after the poſſeſſion of unlawfull ſubſtance. We have declared, that they, whom they call Prophets and Martyrs, have extorted money, not only of the rich, but of the poor, the fatherleſſe, and the widows. But if they plead innocency, let them ſtay and joyn with us in iſſue in the ſame matter, upon this condition, that if they be overthrown, at leaſt wiſe from henceforth they will ceaſe to commit the like ſin again. The fruits of Prophets are to be tried.* The tree is to be known by his fruit. *And that the caſe of* Alexander *may be known of ſuch as deſire it: He was condemned at* Epheſus *by* Æmilius Frontinus *Lieutenant, not for his profeſſion, but for preſumptuous and bold enterprized theft, being a lewd perſon. And then with a falſe pretence of Chriſtian profeſſion, ſeducing the faithfull of that place, he was pardoned and ſet at liberty. But the Congregation where-*

Apollonius againſt the *Montaniſts.*

The propheteſſes of *Montanus* receive gifts.

Themiſon a *Montaniſt.* with money delivered himſelf from priſon.

Alexander a thief, yet a martyr of *Montanus* ſect.

Mat. 10. Luk. 9.

Mat. 7.

seducing the faithfull of that place: he was pardoned and set at liberty. But the Congregation whereof he was Pastor, because he was a thief, would not admit him. They that will know farther of his offences, I refer them unto the publick records. For by confuting him, whom the Prophet hath not known by dwelling together many years, We declare unto the world by him the stedfastnes of the Prophet. We are able to shew at large the conformity of both parts. But if they have any confident perseverance, let them bear the reprehension. Again in another place of the same book he writeth of their Prophets thus: *If they deny their Prophets to have been bribers, let them affirm it, conditionally that if it be proved, they be no longer Prophets. Hereof we are able to alledge many particular proofs. All the works of a Prophet are necessarily to be proved. Tell me (I beseech you) Is it seemly for a Prophet to paint himself in colours? Is it seemly for a Prophet to smooth himself with the white glistering Stibium? Is it seemly for a Prophet to pink and gingerly to set forth himself? Is it seemly for a Prophet to dice and to card? Is it seemly for a Prophet to be an usurer? Let them answer me, whether these be lawfull or unlawfull. I will prove these to be their practices.* This *Apollonius* in the same book sheweth the time of his writing to be the fourtieth year since *Montanus* invented this false and forged prophecy. Again, he declareth how that *Zoticus* (mentioned before by the former Author) went about at *Pepuza*, to reprehend and confute the feigned prophecy of *Maximilla*, and the spirit which wrought in her: But yet was forbidden by such as favoured her folly. He remembreth one *Thraseas* a Martyr of that time. * He declareth as received by tradition, that the Lord commanded his Apostles not to depart from *Jerusalem* untill the twelfth years end. He alleadgeth testimonies out of the *Revelation*, and reporteth how that St *John* raised at *Ephesus*, by the divine power of God, one that was dead to life again. Other things he writeth, by the which he hath fully confuted, and overthrown the subtil sleight of the foresaid heresie. These things out of *Apollonius*.

Stibium is a white stone found in silver mines, by rubbing the skin it maketh it look very fair.

* This tradition first is to be suspected, for that Christ, (*Mat.*28.*Mar.* 16.) commanded the Apostles to passe throughout the world, and to preach the Gospel. Secondly, for that he charged them (*Luke* 24.*Act.*1.) to tarry in *Jerusalem*, but until they were endued with power from on high, which was fifty days after the ascention. Chap. 19. after the Greek.

Chap. XVII.

The censure of Serapion *Bishop of* Antioch, *touching the* Phrygian *heresie.*

THis *Serapion* remembreth the works of *Apollinarius*, where he confuted the said heresie, who then is said to have succeeded *Maximinus* in the Bishoprick of *Antioch*. He maketh mention of him in a peculiar Epistle unto *Caricus* and *Ponticus*, where also the said heresie is confuted thus: *And that ye may know this also, that the operation of this deceitfull doctrine, called the new prophecy, is condemned as execrable, of all the Churches in Christendome, I have sent unto you the learned Writings of* Claudius Apollinarius *that holy Bishop of* Hierapolis *in* Asia. In this Epistle of *Serapion* there are subscriptions of many Bishops, of whom one subscribeth thus: *I* Aurelius Cyrenius *Martyr, wish you health.* Another thus: Ælius Publius Julius *Bishop of* Debeltum *a City of* Thracia, *as sure as the Lord liveth in Heaven, whenas holy* Zotas *of* Anchia *would have cast out the Devil which spake in* Priscilla, *the dissembling hypocrites would not permit it.* And many other Bishops gave the same censure, and subscribed with their own hands to the said Epistle. The affairs then went after this sort.

Serapion Bish. of *Antioch.* *Ep. ad Caricum Ponticum.*

Chap. XVIII.

The industry of Irenæus *in refuting the heresies blazed at* Rome *by* Blastus *and* Florinus.

IRenæus wrote divers Epistles to the confutation of such as at *Rome* corrupted the sincere rites of the Church. He wrote one *to* Blastus *of Schism*, another *to* Florinus *of Monarchy*: Or, *That God is not the author of evil.* Which opinion *Florinus* seemed to be of, but afterwards he being seduced with the errour of *Valentinus*, *Irenæus* wrote against him that book, entituled *Ogdoas*, by interpretation, the number of eighty, where he signifieth himself immediately to have succeeded the Apostles. The end of which book hath this notable inscription, which we think fit to be inserted in this our History, which is as followeth:

* Chap. 20. after the Greek. Irenæus *l. de Ogdoade*, which is not extant.

* *I charge thee in the name of our Lord Jeſus Chriſt, and his glorious coming at what time he ſhall come to judge the quick and the dead, whoſoever then be that copieſt this book, that thou peruſe this copy, and diligently correct it after the example of mine own hand writing, and that thou put too likewiſe this charge, and ſet it down after the written copy.* This was profitably ſpoken of him, and well remembred of us, that we may behold the ancient and right holy men, as a moſt exquiſite and right patern of earneſt care and diligence. Again, *Irenæus* in his Epiſtle to *Florinus* reporteth, that he had converſation with *Polycarpus*, ſaying: *This doctrine (O* Florinus) *that I may boldly pronounce the truth, ſavoureth not for ſound: this doctrine diſagreeth from the Church, and bringeth ſuch as give ear unto it into extream impiety: this doctrine, no not the hereticks which were out of the Church, ever durſt to publiſh: this doctrine ſuch as were Elders before us, and Diſciples of the Apoſtles, never delivered unto thee. I ſaw thee when I was yet a boy with* Polycarpus *in the lower* Aſia, *living gorgeouſly in the Emperors Palace, and buſying thy ſelf with all might to be in favor and credit with him. For I remember better the things of old than the affairs of late. For the things we learn in our childhood ſink farther into our minds, and grow together with us. So that I remember the very place where* Polycarpus *ſate when he taught: his going out, and his coming in, his trade of life, the figure and proportion of his body: the Sermon he made unto the multitude: the report he made of his converſation with* John *and others which ſaw the Lord: how he remembred their ſayings, and what he heard out of their mouths touching the Lord, of his power and doctrine: reciting precepts, and all things conſonant to holy Scripture, out of their mouths (I ſay) who had ſeen with their eyes the Word of life in the fleſh. Theſe things at this time, through the mercy of God which wrought in me, I diligently marked, and painted it not in paper, but printed it in my heart, which continually through the grace of God I ponder and meditate. And I am able to teſtifie before God, that if that holy and apoſtolick Elder, had heard any ſuch thing, he would ſtraight have reclaimed, and ſtopped his ears, and after his manner pronounced. Good God, into what times haſt thou reſerved me, that I ſhould ſuffer ſuch things! Yea and would ſtraight have ſhunned the place where he ſitting or ſtanding had heard ſuch ſpeeches. To be ſhort, this may be reported for true out of the Epiſtles which he wrote to the confirmation of the bordering Churches, or out of the Epiſtles which he wrote to certain brethren for admonition and exhortation ſake.* Thus far *Irenæus*.

Polycarpus uſed oft to repeat this ſaying.

Chap. 21. after the Greek.

Chap. XIX.

The Church enjoyeth peace under Commodus, *the Martyrdom of* Apollonius *a Chriſtian Philoſopher.*

THe ſame year under *Commodus* the Emperor, the rage of the *Gentiles* was mitigated towards us, ſo that peace was granted through the grace of God, unto the univerſal Church throughout the world: and the heavenly doctrine led the minds of all mortal men to the imbracing of the true Religion of the only and univerſal God: ſo that many of the Nobles of *Rome* drew near to their ſouls health and ſalvation, together with their whole houſes and families. It was a thing altogether intollerable for the Devil, whoſe nature is altogether envious and ſpitefull, therefore he taketh us in hand again, and inventeth divers ſnares to intrap us in. He procureth at *Rome*, *Apollonius*, a man among the faithfull of that time, for learning and Philoſophy very famous, to be brought forth before the Tribunal ſeat, raiſing his accuſers among them that were fit Miniſters for ſo malicious a purpoſe. But the unhappy man came out of ſeaſon to receive the ſentence of judgment: for, becauſe it was decreed by the Emperor, that the accuſers of the Chriſtians ſhould die the death, *Perennius* the Judge forthwith gave ſentence againſt him, that his legs ſhould be broken. Then the beloved Martyr, when the Judge had earneſtly, and with many words intreated him to render an account of his faith before the noble *Senate*, he exhibited in the preſence of them all a notable *Apology* of his faith, in the which he ſuffered Martyrdom. Yet nevertheleſs by decree of the *Senate* he was beheaded, and ſo ended his life: for the ancient Decree was of force, and prevailed among them, that the Chriſtians which were once preſented before the Tribunal ſeat, and not revoked their opinion, ſhould no more be ſet at liberty. Wherefore the words of *Apollonius* which he anſwered to *Perennius* ſtanding at the bar, and his whole *Apology* offered to the *Senate*, who liſteth to know, let him read our book of Martyrs.

The accuſer of *Apollonius* with the breaking of his legs died miſerably.

Apollonius a Chriſtian Philoſopher, exhibited an Apology unto the Senate of *Rome*, and afterwards is beheaded.

A cruel law.

Chap.

CHAP. XX.

Chap. 22. after the Greek.

Of the succession of Bishops in the most famous Churches.

IN the tenth year of the reign of *Commodus*, when *Eleutherius* had governed the Bishoprick of *Rome* thirteen years, *Victor* succeeded him, at what time also *Julianus* after he had continued ten years in the Bishops See of *Alexandria*, died, and *Demetrius* came in place; at what time likewise *Serapion* (mentioned a little before) was known to be the eighth Bishop of *Antioch* after the Apostles. Then was *Theophilus* Bishop of *Cæsarea* in *Palestina*, and *Narcissus* (before remembred) Bishop of *Jerusalem*, and *Banchillus* Bishop of *Corinth* in *Hellada*, *Polycrates* Bishop of *Ephesus*, and an infinite number more (as it is very likely) besides these, excelled at that time. But we rehearse them by name, and that justly, by whose means and writings the Catholick Faith hath been continued unto our time.

An. Dom. 192. All these Bishops flourished at once.
Victor Bishop of *Rome.*
Demetrius.
Serapion.
Theophylus.
Narcissus.
Banchillus.
Polycrates.

CHAP. XXI.

Chap. 23. after the Greek.

Of the controversie about the keeping of Easter-*day.*

AT the same time there arose no small contention, because that all the Churches throughout *Asia*, as of an ancient tradition, thought good to observe the high Feast of *Easter* in the fourteenth Moon, on which day the *Jews* were commanded to offer their Paschal Lamb. As much to say, as upon what day soever in the week that Moon fell, the fasting days finished and ended: whenas the other Churches throughout the world accustomed not to celebrate *Easter* after this manner, but observed the Apostolick tradition and custom as yet retained, to wit, that the Fasting-days should be broken up on no other day, but the day wherein our Saviour rose from death to life. Wherefore Synods and meetings of Bishops were summoned, where all with one accord ordained an Ecclesiastical Decree, which they published by their Epistles unto all Churches: that upon no other than the Sunday the mystery of our Saviours resurrection should be celebrated, and that on that day, and no other, the Fasting used before *Easter* should have an end. Their Epistle is at this day extant, who at that time for this cause assembled together in *Palestina*, of whom *Theophilus* Bishop of *Cæsarea*, and *Narcissus* Bishop of *Jerusalem* were chief. At *Rome* likewise there was a Synod gathered together for the same cause, of the which *Victor* their Bishop was President. Again, there was another of the Bishops at *Pontus*, where *Palmas* as the most ancient did govern. Another of the Bishops throughout *France*, which *Irenæus* did over-see. To be short, another of the Bishops throughout *Osiroena*, and the Cities therein contained, and specially of *Banchillus* Bishop of *Corinth*, with many others; all which with one and the same sentence and judgement, ordained the same Decree, and their uniform assent was thus made manifest unto the world.

An. Dom. 199. Exod. 12.
Easter and the fasting dayes going before laid down by Decree.
Theophilus and *Narcissus* were chief in *Palestina.*
Victor at *Rome.*
Palmas at *Pontus.* *Irenæus* in *France.*
The Bishops of *Osiroena* in their Provinces. *Banchillus* at *Corinth*, and not the Bishop of *Rome* over all.

CHAP. XXII.

Chap. 24. after the Greek.

By the report of Polycrates *the Churches in* Asia *celebrated* Easter *in the fourteenth Moon.*

Polycrates was the chief of the Bishops throughout *Asia*, which affirmed that their ancient custom delivered them of old was to be retained. This *Polycrates* in his Epistle unto the Church of *Rome*, sheweth the custom of *Asia* observed unto his time, in these words: *We celebrate the unviolated day of* Easter, *neither adding any thing thereto, neither taking ought therefro. For notable pillars of Christian Religion have rested in* Asia, *which shall arise at the last day, when the Lord shall come from Heaven with glory, and restore all the Saints to joy:* Philip *one of the twelve Apostles, now lying at* Hierapolis, *and his two daughters who kept themselves Virgins all the dayes of their lives; the third also after the end of her holy conversation, rested at* Ephesus. *Again,* John *who lay on the Lords breast, and wore the Priestly attire, both*

Polycrates Bish. of *Ephesus* writeth to *Victor* and the Church of *Rome.*
John the Apostle being a Priest wore the priestly attire.

both a Martyr and a Doctor ſlept at Epheſus. *Moreover* Polycarpus *Biſhop of* Smyrna, *and a Martyr.* Thracias *an* Eumenian, *both a Biſhop and a Martyr, ſlept at* Smyrna. *What ſhall I ſpeak of* Sagaris, *both a Biſhop and a Martyr, lying at* Laodicea? *Alſo of bleſſed* Papyrius *and* Melito *an Eunuch, who was led and guided in all things that he did by the holy Ghoſt, and now reſteth at* Sardis, *waiting the meſſage from Heaven, when he ſhall ariſe from the dead.* * *All theſe celebrated the feaſt of* Eaſter *according unto the Goſpel, in the fourteenth Moon, ſwerving no where, but obſerving the rule of faith. To be ſhort, and I* Polycrates, *the meaneſt of you all, do retain the tradition of my fore-fathers, of which alſo I have imitated ſome. For there were ſeven Biſhops before me, and I am the eighth, which always have celebrated the feaſt of* Eaſter *on that day in the which the people removed the leven from among them. I therefore (my brethren) which now have lived threeſcore and five years in the Lord, have conferred with the brethren throughout the world, and have read, and over-read the holy Scriptures, yet will not be moved at all with thoſe things which are made to terrifie us. For my Anceſtors and Elders have ſaid,* That we ought rather to obey God than man. Afterwards he ſpeaketh of the Biſhops that conſented and ſubſcribed to his Epiſtle, after this manner: *I could repeat the Biſhops which were preſent, whom you requeſted me to aſſemble, whom alſo I have aſſembled together, whoſe names if I ſhould write would grow unto a great number; they have viſited me a ſimple ſoul, and a man of ſmall account, and have conſented to this Epiſtle. They alſo know that I bear not this gray hair in vain, but always have had my converſation in* Chriſt Jeſu.

* Chap. 25. after the Greek.

Act. 4.

Chap. XXIII.

The cenſure of certain Biſhops touching this controverſie.

IMmediately upon this *Victor* Biſhop of *Rome*, goeth about to ſever from the unity in the communion all the Churches of *Aſia*, together with the adjoyning Congregations, as favouring not aright, and inveyeth againſt them in his Epiſtles, and pronounceth flatly, all the brethren there for excommunicated perſons. But this not pleaſing all the Biſhops, they exhorted him to ſeek after thoſe things which concerned peace and unity, and love between brethren. * Their words are at this day extant, that ſharply reprehended *Victor*. Of which number *Irenæus* in the name of all the brethren in *France* that were under his charge, wrote and allowed the ſame ſentence, to wit: *The myſtery of the Reſurrection of our Saviour to be celebrated on the Sunday only.* Yet as it was very meet, he put him in remembrance at large of his duty, that he ſhould not eſtrange or cut off all the Churches of God which retained the tradition of old cuſtom. His words are theſe: *Neither is this controverſie onely of the day, but alſo of the kind or manner of Faſting. Some think they ought to faſt one day, ſome two, ſome more, ſome fourty, and telling the hours throughout day and night, they count a day. Neither began this variety of Faſting in our time, but long before, through them who then bare rule, and as it is very likely, through their double negligence, they deſpiſed and altered the ſimple and common cuſtom retained of old. Yet for all this were they at unity one with another, and as yet we retain it: for this variety of Faſting commendeth the unity of faith.* After this he adjoyneth a certain Hiſtory, which I will alledge as peculiarly incident to this place. *They* (ſaith he) *that were Biſhops before* Soter, *of that See which now thou governeſt, I mean,* Anicetus, Pius, Hyginus, Teleſphorus *and* Xyſtus, *neither did ſo obſerve it themſelves, neither left they any ſuch commandment unto the poſterity, and yet they (though not obſerving the ſame cuſtom) were at unity with them which reſorted unto them from other Churches, and did obſerve the ſame, although their obſervation was contrary to the minds of ſuch as obſerved it not. Neither was the like ever heard of, that any man for ſuch kind of Faſting was excommunicated: but the Biſhops themſelves which were thy predeceſſors, have ſent the Euchariſt unto the brethren of other Churches that obſerved a contrary cuſtom. And* Polycarpus *being at* Rome *in the time of* Anicetus, *they both varied among themſelves about trifling matters, yet were they ſoon reconciled, and not a word of this matter. Neither was* Anicetus *able to perſwade* Polycarpus *that he ſhould not retain that which he had alwayes obſerved with* John *the Diſciple of our Lord, and the reſt of the Apoſtles, with whom he had been converſant: neither did* Polycarpus *perſwade* Anicetus *to obſerve it, but told him, that he ought to obſerve the ancient cuſtome of the Elders, whom he ſucceeded. Theſe things being at this point, they communicated*

* Chap. 25. after the Greek. Where then was the ſaying, that the Biſhop of *Rome* muſt judg all, and be judged of none? *Irenæus* Biſhop of *Lions.* *Victor* Biſhop of *Rome.*

one

*one with another. And in the Church** Anicetus *granted the Eucharist unto* Polycarpus *for reverence he owed unto him, and in the end they parted one from another in peace, and all such as retained contrary observations throughout the whole universal Church, held fast the bond of love and unity.* Thus *Irenæus* not degenerating from the etymology of his name, passing all other in the gift of reconciling the brethren, practised for the Ecclesiastical peace. He wrote not only to *Victor*, but also to sundry Governors of divers other Churches, in several Epistles, concerning the said controversie.

*Ruffinus translating these words, understandeth that *Anicetus* granted the ministration of the communion unto *Polycarpus*, which is very like to be true.

Irenæus signifieth a peace-maker.

Chap. XXIV.

The censure of the Bishops of Palæstina *touching the said controversie of* Easter, *with the repetition of the Books of certain Ecclesiastical Writers.*

Chap. 27. after the Greek.

THe Bishops of *Palæstina* (mentioned a little before) *Narcissus, Theophilus,* and with them *Cassius* Bishop of *Tyrus*, and *Clarus* Bishop of *Ptolemais*, together with other Bishops in their company; when they had reasoned at large touching the celebration of *Easter*, and the tradition delivered unto them by succession from the Apostles: in the end of their Epistle they write thus: *Send out with speed the copies of our Epistle throughout the Parishes, that we be not charged with their error, which easily are brought to snare even their own souls. We signifie unto you, that at* Alexandria *they celebrate the feast of* Easter *upon the self same day with us. Their Epistles are brought unto us, and ours unto them, that we may uniformly and together solemnize this holy feast.* Besides these alledged and translated Letters and Epistles of *Irenæus*, there is extant another book of his, very learned and necessary, against the *Gentiles*, entituled *of knowledge*: another unto *Marcianus* his brother, entituled, *A declaration of the Apostles preaching*: and another book of *divers Tracts*, where he maketh mention of the Epistle unto the *Hebrews*, and the *book of Wisdom*, called *Solomons*, whence he alledgeth testimonies. These are the works of *Irenæus*, which came to our knowledge. When *Commodus* had been Emperor thirteen years, and *Pertinax* after him not fully the space of six moneths, *Severus* succeeded him in the Empire. There are reserved at this day in many places many notable works of divers Ecclesiastical persons, whereof these came to our hands: *The Commentaries of* Heraclitus *upon* Paul. *Maximus* of that common question in hereticks mouths: *Whence evil proceeded:* and *whereof this substance was made. Candidus* of the *creation or work of the six days. Appion* of the same argument. *Sixtus* of the *resurrection.* And a certain Tract of *Arabianus*, with a thousand mo. All which Writers time doth not permit, neither is it possible to publish them in this our History, because they minister no occasion to make mention of them.

The provincial council held at *Palæstina* wrote thus unto the Province throughout.

Certain works of *Irenæus*.

Commodus was Emperor thirteen years.

Pertinax six moneths.

Severus created Emperor, *An. Dom.* 195. under this *Severus* the fifth great persecution was raised

Chap. XXV.

Chap. 28. after the Greek.

Of such as from the beginning impugned the heresie of Artemon, *the behaviour of the heretick, and his presumption in rejecting and corrupting the Scripture.*

AMong these books there is found a volume written against the heresie of *Artemon*, which *Paulus Samosatenus* in our dayes endeavoured to revive: wherein is contained a narration worthy to be published among these our Histories, which are here and there diversly collected. When this book had confuted the said presumptuous heresie, which affirmed Christ to be a bare and naked man, and that the authors thereof had gloried of it as an ancient opinion, after many lines and leaves, to the confutation of this blasphemous untruth, he writeth thus: *They affirm, that all our Ancestors, yea and the Apostles themselves were of that opinion, and taught the same with them, and that this their true doctrine (for so they call it) was preached and imbraced unto the time of* Victor *the thirteenth Bishop of* Rome *after* Peter, *and corrupted by his successour* Zephyrinus. *This peradventure might seem to have some likelihood of truth, if it were not oppugned first of all by the holy Scriptures, next by the books of sundry men long before the time of* Victor, *which they published against the* Gentiles, *in the defence of the truth, and in confutation of the heretical opinions of their time. I mean* Justinus, Miltiades, Tatianus *and* Clemens, *with many others; in all which works* Christ *is preached and published to be* God. *Who knoweth not that the works of* Irenæus, Melito, *and all other Christians, do confesse Christ to be both God and man? To be short, how many*

The opinion of *Artemon* the heretick.

An ancient writer (as I suppose *Maximus*) in the confutation of the sect of *Artemon*.

many Pſalms, *and* Hymns, *and* Canticles, *were written from the beginning by the faithfull Chriſtians, which do celebrate and praiſe Chriſt the Word of God, for no other than God indeed? How then is it poſſible, according unto their report, that our Anceſtors unto the time of* Victor *ſhould have preached ſo, whenas the Eccleſiaſtical cenſure for ſo many years is pronounced for certain, and known unto all the world? And how can they chuſe but be aſhamed, thus untruly to report of* Victor, *whenas they know for ſurety, that* Victor *excommunicated* Theodotus *a Tanner, the father and founder of this Apoſtaſie which denied the* Divinity of Chriſt, *becauſe that he firſt affirmed Chriſt to be but only man. If* Victor *(as they report) had been of their blaſphemous opinion, how then could he have excommunicated* Theodotus *the author of that hereſie?* And *Victor* was thus affectionated. But when he had governed the Eccleſiaſtical function the ſpace of ten years, *Zephyrinus* ſucceeded him about the tenth year of the reign of *Severus*. The ſame Author which wrote the afore-ſaid book againſt the founder of this hereſie, declareth a certain Hiſtory that was done in the time of *Zephyrinus*, after this manner: *Therefore to the end I may adverti ſe divers of the brethren, I will rehearſe a certain Hiſtory of our time, which (as I ſuppoſe) if it had been in Sodom, they would have fallen to repentance. There was one* Natalius, *who not long before, but even in our time became a Confeſſor. This* Natalius *was on a time ſeduced by* Aſclepiodotus, *and another* Theodotus *an exchanger; they both were diſciples of* Theodotus *the Tanner, who then being author of this blaſphemous opinion (as I ſaid before) was excommunicated by* Victor *Biſhop of* Rome. *For* Natalius *was perſwaded by them for a certain hire and reward, to be called a Biſhop of this heretical opinion, to wit, an hundred and fifty pence, monethly to be paid him. Now he being thus linked unto them, the Lord warned him oft by viſions. For God and our Lord* Jeſus Chriſt, *full of mercy and compaſſion, would not that the witneſſe of his paſſions ſhould periſh out of the Church. And for that he was altogether careleſſe and negligent in marking the viſions from above, being now as it were hooked with the ſweet baits of primacy, honour, and filthy lucre, whereby thouſands do periſh, at length he was ſcourged by an Angel of the Lord, and for the ſpace of a whole night chaſtized not a little, ſo that when he roſe early in the morning, cloathed in ſackcloth, and ſprinkled with aſhes, with much wo and many tears, he fell down flat before the feet of* Zephirinus *Biſhop of* Rome, *not after the manner of a Clergy-man, but of the lay people, beſeeching the Church (prone always to compaſſion) with wateriſh eyes and wet cheeks, for the mercy of Chriſt, to tender and pity his miſerable caſe: and uſing many petitions, and ſhewing in his body the print of the ſtripes, after much ado he was received unto the communion.* We think beſt to adde unto theſe, other relations of the ſame Author: for thus he writeth: *They corrupted the holy and ſacred Scriptures without any reverence: they rejected the Canon of the ancient faith: they have been ignorant of Chriſt, not ſearching what the holy Scriptures affirmed, but exerciſing themſelves therein, and ſifting it to this end, that ſome figure or form of a ſyllogiſm might be found, to impugn the divinity of* Chriſt. *And if any reaſoned with them out of the holy Scripture, forthwith they demanded whether it be a conjunct, or a ſimple kind of ſyllogiſm. And laying aſide holy Scripture, they practiſe* Geometry, *as being of the earth, they ſpeak earthly, and know not him which came from above.* Euclid *among a great many of them meaſureth the earth buſily.* Ariſtotle *and* Theophraſtus *are highly eſteemed.* Galen *is of divers worſhipped. But what I ſay of theſe, who (being far from the faith) abuſe the art of Infidels to the eſtabliſhing of their heretical opinion, and corrupt the ſimplicity of holy Scripture, through the ſubtil craft of ſinfull perſons? For to this purpoſe they put their prophane hands to holy Scripture, ſaying, they would correct them. And that I report not this untruly of them, or partially againſt them, if any man pleaſe, he may eaſily know it. For if any will peruſe their copies, and confer them one with another, he ſhall find in them great contrariety. The books of* Aſclepiades *agree not with them of* Theodotus. *There is found between them great difference, for their diſciples wrote obſcurely ſuch things as their maſters had ambitiouſly corrected. Again, with theſe the copies of* Hermophilus *do not conſent. Neither are the copies of* Apollonius *at concord among themſelves. If their allegations be conferred with their tranſlations and alterations, there ſhall be found great diverſity. Belike they are altogether ignorant what preſumption is practiſed in this leud fact of theirs. For either they perſwade themſelves that the holy Scriptures were not indited by the inſtinct of the holy Ghoſt, and ſo are they Infidels; or elſe they think themſelves wiſer than the holy Ghoſt: and what other thing do they in that, than ſhew themſelves poſſeſſed of a Devil? They cannot deny this their bold enterprize, for they have written theſe things with their own hands. They cannot ſhew us who inſtructed them, who delivered them ſuch Scriptures, and whence they tranſlated their copies.*

Theodotus a tanner and an heretick.

Zephyrinus Biſhop of *Rome*. *Anno Dom.* 203.

A worthy Hiſtory of *Natalius* an heretical Biſhop repenting himſelf.

God ſendeth his Angel to ſcourge him by night.

The practices of the hereticall ſect of *Artemon*.

Euclid. *Ariſtotle.* *Theophraſtus.* *Galen.* Hereticks preſume to correct, alter and tranſlate holy Scripture

A notable dilemma.

Divers

Divers of them vouchsafe not to corrupt the Scripture, but flatly they deny the Law and the Prophets, and under pretence of their detestable and impious doctrine of feigned grace, they fall into the bottomlesse gulf of perdition. But of them thus much shall suffice.

The end of the fifth Book.

THE SIXTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus* Bishop of *Cæsarea* in *Palestina*.

CHAP. I.

Of the persecution under the Emperor Severus.

WHen *Severus* persecuted the Church of God, there were every where famous martyrdoms of such as strove for godlinesse, but especially at *Alexandria*, whither chosen Champions out of *Egypt* and all *Thebais* (as unto a most notable Theatre of God) were brought, and after a most patient sufferance of sundry torments, and divers kinds of death, were crowned of God with garlands of immortality. Of this number was *Leonides* (called the father of *Origen*) there beheaded, who left his son very young, and of tender years: who, how he was disposed and affected towards Christian Religion from that time forth, it shall not be at this time unseasonably written, specially for that he is famous and renowned throughout the whole world. Some man will say, it is no small piece of work to paint in paper the life of this man, and that it will require a whole volume to it self: but at this present cutting off many things, using as much brevity as may be, we will run over certain things which concern him, selected out of their Epistles and Histories, which were his familiars, whereof some lived in our time, and reported certain things of him. To be short, we will declare such things as shall seem worthy of memory, and that were done of him even from his cradle. *Severus* had governed the Empire ten years, *Latus* governed *Alexandria*, and the rest of *Egypt*, and *Demetrius* after *Julianus* had newly taken upon him the oversight of the Congregations there.

An. Dom. 204.

Leonides the father of *Origen* beheaded.

Severus went on the tenth year of his reign, when the great persecution was raised. *Latus* ruled *Alexandria* and *Ægypt*.

CHAP. II.

Origen *desirous of Martyrdom, was in great danger, and being delivered, he professed Divinity at* Alexandria *with earnest study, and led a marvellous honest life.*

WHen the heat of persecution was very vehement, and an infinite number of persons were crowned with Martyrdom, *Origen* being yet very young, bare in his mind a fervent desire of Martyrdom, so that he hazzarded himself often, and coveted voluntarily to thrust himself into that dangerous combate. * Yea narrowly did he escape, for it had cost him his life, had not the divine and celestial providence of God stayed him by means of his mother, to the further commodity and profit of many. She at the first intreated him with many words to tender her motherly affection: but perceiving him to be more vehemently incensed and kindled, knowing his father to be kept in close prison, and wholly minded to suffer Martyrdom, she constrained him to remain at home, hiding from him all his apparel. He then being able to do no other thing, more prompt in mind than ripe in years, could not rest, but wrote unto his father a letter, in the which he exhorteth him thus: *O Father, faint not, neither imagine amisse because of us.* Let this be the first token of the industry and sincere mind of *Origen* in his childhood towards Christian Religion, set forth in

* Chap. 3. after the Greek.

Origen by the means of his mother avoideth great peril.

Origen being a child exhorteth his father to martyrdom.

Origen of a child brought up in holy Scriptures.

in this our Hiſtory. For he being of a child trained up and exerciſed in holy Scriptures, ſhewed then no ſmall ſigns of the doctrine of faith. His father furthered him not a little to the knowledge of them, whenas beſides the ſtudy of liberal Arts, he inſtructed him in theſe, not as the leſſer part. For firſt of all before the exerciſe of prophane literature, he inſtructed him in the holy Scripture, and demanded of him daily a certain task of that he learned and rehearſed. And this trade was not unprofitable for him being a child, but he grew thereby unto ſuch facility and promptneſſe, that he contented not himſelf with the bare and caſual reading of the words, but ſought farther, ſearching the perfect and profound underſtanding thereof; ſo that divers times he would ſet or gravel his father, demanding of him what was meant by this and that place of holy Scripture. But his father checked him to his face in outward ſight, admoniſhing him not to ſearch ought above the capacity of his years, and more than the plain letter gave to underſtand: yet to himſelf he rejoyced greatly, yeelding unto God the author of all goodneſſe hearty thanks for that he had made him the father of ſuch a ſon. The report goeth, that the father often uncovered the breſt of his ſon in his ſleep, and ſolemnly kiſſed it, as if the holy Ghoſt had taken there the inner part for his privy cloſet, and thought himſelf happy of ſuch an off-ſpring. Theſe and the like things they remember to have happened unto *Origen* being yet a child. When his father died a Martyr, he was left an Orphan of the years of ſeventeen with his mother, and other children his brethren, to the number of ſix: his fathers ſubſtance being confiſcated to the Emperors treaſury, the want of neceſſaries pinched him, together with his mother and brethren, he caſteth his care upon the divine Providence of God, he is received and refreſhed of a certain Matron which was very rich, and alſo religious, which harboured in her houſe a certain man of *Antioch*, a notable heretick, of the ſect then freſh at *Alexandria*, one that was accepted of her for her ſon and dear friend. *Origen* then of neceſſity uſing his company, ſhewed forth manifeſt proofs of his cleaving faſt unto the right and true Faith: for whenas an infinite multitude not only of hereticks, but alſo of the true Faith, frequented unto *Paulus* (ſo was he called) for he was counted a profound and a wiſe man, he could not be perſwaded to be preſent with him at prayers, but obſerved the Canon of the Church from a child, and deteſted (as he witneſſeth himſelf in a certain place) the doctrine of hereticks. He was of his father abſolutely inſtructed in the prophane learning of the *Gentiles*, but after his fathers death, he applied a little more diligently the ſtudy of Rhetorick, and having before meanly applied humanity, now after the death of his father, he ſo addicted himſelf unto it, that in ſhort ſpace he got ſufficiently to ſerve his turn, both tolerable for the time, and correſpondent to his years. For he being idle at School (as he himſelf in a certain place reporteth) whenas none occupied the room of Catechizing at *Alexandria*, becauſe that every one was fain to flie away by reaſon of the threatning thunderbolts of perſecution, divers of the *Gentiles* came to him to hear the preaching of the Word of God: whereof he ſaith the firſt to have been *Plutarch*, who beſides that he lived well, was crowned with Martyrdom. The ſecond was *Heraclas* the brother of *Plutarch*, who after he had profited very much, and ſucked at his lips the juice of Chriſtian Religion and heavenly Philoſophy, ſucceeded *Demetrius* in the Biſhoprick of *Alexandria*. *Origen* went now on the eighteenth year, when he catechized in the School of *Alexandria*; at what time he happily proſpered, whileſt that under *Aquila* Lieutenant of *Alexandria*, in the heat of perſecution he purchaſed unto himſelf a famous opinion among all the faithfull, in that he chearfully imbraced all the Martyrs, not only of his acquaintance, but ſuch as were unto him unknown. He viſited not only ſuch as were fettered in deep dungeons and cloſe impriſonment, neither only ſuch as looked for the laſt ſentence of execution, but after judgement given, and ſentence pronounced, he was preſent with the Martyrs, boldly accompanying them to the place of execution, putting himſelf in great peril oftentimes, boldly imbracing, kiſſing and ſaluting them, ſo that once the furious rage of the fond multitude of the *Gentiles* had ſtoned him to death, if the divine power of God had not marvellouſly delivered him. The ſame divine and celeſtial grace of God at other times, again and again, ſo oft as cannot be told, defended him, being aſſaulted of the adverſaries, becauſe of his noble hardineſſe and prompt mind to publiſh the doctrine of Chriſt. So extreamly was he dealt withall of the Infidels, that ſouldiers were commanded to watch about his houſe, becauſe of the multitude that came to be inſtructed of him in the Chriſtian Faith. The perſecution daily prevailed, and was ſo vehemently bent againſt him, that

A certain matron of *Alexandria* receiveth *Origen* with his mother and brethren.

Origen taketh heed of hereticks. Tit. 3.

Origen ſtudieth Rhetorick.

Plutarch a martyr.

Heraclas after *Demetrius* Biſhop of *Alexandria*.

Origen a catechizer being 18 years old.

Origen comforteth the martyrs.

that he could no where pass safely throughout *Alexandria*, but often changing lodgings, he was every where pursued, because of the multitude which frequented unto him for instructions sake. For his works expressed the most notable rules of the most true and Christian Philosophy. They say, as he taught so he lived, and as he lived, so he taught. Wherefore the divine power of God especially prevailing with him, an infinite number were stirred up by his zeal. When he perceived many Disciples to frequent unto him, and that the charge of the School was now by *Demetrius* the Bishop committed unto him alone, he supposed the reading of humanity to be out of season, and transformeth the School as altogether unprofitable by reason of prophane literature and humanity opposite unto sacred letters, to the exercise of godly discipline. Again after good advice taken for necessary provision, he sold the prophane writers which he had diligently perused and lay by him, enjoyning the buyer to pay him daily four half-pence of the set price, wherewith he contented himself. And this philosophical trade continued he the space of many years, cutting off from himself all occasion of youthly concupiscence. For thorow the whole day he took no small labour in this godly exercise, and the greater part of the night also he spent in meditating of holy Scripture, and in his philosophical life; as much as lay in him he used fasting taking his rest at certain temperate times of the year, not on his bed, but very warily on the bare ground. Specially above all other places, he supposed the sayings of our Saviour in the Gospel to be observed, which exhorted us not to wear two coats, neither shooes, neither to care for the time to come with a greedy or covetous desire. For he endured cold and nakedness more cheerfully than became his years, and suffered such extream need and necessity, as greatly amazed his familiar friends, and offended many that willingly would have supplied his wants and necessity, for the painfulness they saw him take, in setting forth the heavenly doctrine of Christ Jesus our Saviour. But he being given to patient sufferance, passed many years without the wearing of shooes, joyning naked foot to bare ground. And he is said moreover for the space of many years to have abstained from wine, and other such like (necessary sustenance only excepted) so that he ran in great danger, lest that through weakness of limbs, and faintness of body, he should destroy and cast away himself. This philosophical trade of life being wondred at of others, stirred up a great many Disciples to imitate the like trade and study: so that of the *Gentiles* and *Infidels*, and also of the learned and wise, and the same not of the meaner sort, a great number became zealous and earnest followers of his doctrine: insomuch that (the heavenly Word of God taking deep root in their faithfull minds) they continued stedfast during the persecution of that time, so that some of them were apprehended and suffered martyrdom.

Origen, as he taught he lived, and as he lived he taught

Origen sold his philosophy books.

Origen had many followers.

Chap. III.

Chap. 4. after the Greek.

Of the Martyrs that suffered out of the School of Origen.

THe first of them was *Plutarchus* remembred a little before. Whom *Origen* accompanied to the place of execution, not without great danger of his life, whenas his own Citizens went about to practise violence towards him, as being author of *Plutarchus* death. Yet the providence of God delivered him then. The next of the disciples of *Origen* after *Plutarchus*, was *Serenus*, who is said to be the second Martyr which gave trial and proof of the faith he received, and that by fire. The third Martyr out of the same School was *Heraclides*. The fourth after him *Heron*. Of the which two later, the first was a Catechumenist, the second lately baptized, but both beheaded. As yet out of the same School came forth the fifth Champion, a second *Serenus*, who after patience in great torments and grievous pain, was beheaded. And of women also, *Rhais*, as yet a Catechumenist, baptized (as *Origen* himself reporteth) in fire, departed this life.

Plutarchus a Martyr.
Serenus burned.
Heraclides beheaded.
Heron beheaded.
Serenus beheaded.
Rhais a woman burned.

Chap. IV.

Chap. 5. after the Greek.

The Martyrdom of Potamiæna *a Virgin,* Marcella *her Mother, and* Basilides *a Souldier.*

BAsilides shall be numbred the seventh among the former Martyrs, which led forth the renowned Virgin *Potamiana* to execution, of whom unto this day great fame is blazed abroad among the inhabitants of that Province, how that for the chastity of her body

Potamiana burned.

and purity of mind, ſhe ſtrove very ſtoutly with he lovers. She was endued with ripeneſs of mind, and goodly beauty of body. When ſhe had ſuffered infinitely for the faith of Chriſt, laſt of all after great and grievous torments, terrible to be ſpoken of, together with her mother *Marcella*, ſhe was burned with fire, and conſumed to aſhes. The report goeth, that *Aquila* the Judge commanded her whole body to be ſcourged over, and that very ſore, and threatned her, he would deliver her body ſhamefully to be abuſed of Fencers and ruffians: and that after ſhe had muſed a while with her ſelf, and they demanding an anſwer, to have ſaid ſuch things as pleaſed not the *Gentiles*, and therefore immediately after ſentence pronounced, to have been taken and led of *Baſilides* (a ſouldier of authority among the hoſt) to execution. When the multitude moleſted her ſore, ſpitefully handling her with opprobrious terms, *Baſilides* repreſſed and rebuked their railing ſpeeches, pitying her very much, and practiſing great courteſie towards her. She on the other ſide approved and acknowledged his courteous dealing towards her, and bad him be of good cheer, ſaying: that after her departure ſhe would intreat her Lord for him, and ſhortly requite the courteſie ſhewed unto her. When ſhe had ended this communication, pitch ſcalding hot was poured by little and little over all her body, from the crown of her head to the ſoal of her foot, the which ſhe manfully endured in the Lord. And ſuch was the ſore combat which this worthy Virgin ſuſtained. But not long after, *Baſilides* being required of his fellow-ſouldiers to ſwear for ſome occaſion or other, affirmed plainly, it was not lawfull for him to ſwear, for he ſaid he was a Chriſtian, and that he would in very deed proteſt the ſame. At the firſt he was thought to dally, but when he conſtantly avouched it, he is brought before the Judge, and there having confeſſed the ſame is clapt in priſon. But when the brethren had viſited him, and demanded of him the cauſe of his ſudden and marvellous alteration, the report goeth, he declared to them how that *Potamiæna* three dayes after her Martyrdom appeared unto him by night, and covered his head with a Crown, and ſaid: *She had intreated the Lord for him, and obtained her purpoſe, and that not long after he ſhould end this life.* After theſe ſayings, and the ſeal of the Lord received by the brethren, he was beheaded, and ſo ſuffered martyrdom. They write that many others in *Alexandria*, imbraced plentifully the Doctrine of Chriſt, for that *Potamiæna* appeared unto them in ſleep, and called them to the faith. Of theſe things thus much.

Marcella burned.

Baſilides before a Pagan, now a Chriſtian, before a murtherer, now a martyr,

Baſilides baptized in priſon, afterwards beheaded.

The Tranſlator unto the *Reader*, for the removing of ſuſpition riſing of two things which *Euſebius* laid down in the Chapter going before.

THere are two things in this Chapter of Euſebies with good adviſement to be conſidered. The firſt whether Potamiæna after her martyrdom prayed for Baſilides; the ſecond, whether after her martyrdom ſhe appeared unto him and to others, as Euſebius (by hear-ſay) layeth down. Touching the firſt, if we may credit Auguſtine, The ſouls of the departed are in ſuch a place, where they ſee not thoſe things which are done, and which happen unto men in this life. He ſaith further, That they have a care over us, as we have over them, although we are altogether ignorant what they do. Peter Martyrs opinion is this, Although I could eaſily grant, that the Saints in Heaven do wiſh with moſt fervent deſire the ſalvation of the elect, yet for all that, I dare not affirm that they pray for us, inſomuch as the Scripture hath no where laid that down. Potamiæna this holy Virgin and Martyr, ſeeing the kindneſſe this ſouldier ſhewed unto her, was greatly pleaſed with him, and in the fervency of her Chriſtian love towards him, ſaid: That ſhe would intreat the Lord for him after her departure. In the like ſort alſo I read that Cyprian Biſhop of Carthage moved Cornelius Biſhop of Rome, that whether of them both ſhould firſt depart this life, the ſame without intermiſſion ſhould pray unto God for the other: ſuch was the fervency of love between them. In the like ſence men commonly ſay: God have mercy on his ſoul. Which ſaying the learned and zealous do not ſo well like of. For though the good motion (as they ſay) and diſpoſition of the mind be expreſſed thereby, yet doth it the dead no good at all when as his ſoul being already in the hands of God, needeth not our prayers. God no doubt was as ready to grant Baſilides the light of his ſpirit as Potamiæna was to pray for him. Touching the ſecond, whether ſhe appeared unto him after her death, the godly can judge. St Auguſtine ſaith: If the ſouls of the dead departed, were preſent at the affairs of the living, then would they ſpeak unto us, when we ſee them in our ſleep: and to omit others, mine own tender mother would forſake me never a night, which followed by Sea and by Land, to the end ſhe might live

Auguſt. *l. de cura pro mort. agend. c.* 13. *Hea. Martyr. in* 8. *c. ad* Rom.

Cyprian. *l.* 1. *Epiſt.* 1.

Auguſt. *l. de cur. pro mor. agend. c.* 13.

liue together with me. God forbid that ſhe ſhould become cruel in the happier life, ſo that (if ought at any time grieve my heart) ſhe comfort not her ſorrowfull ſon, whom ſhe loved entirely, whom ſhe would never ſee ſad. But in good ſooth that which the ſacred *Pſalm* ſoundeth out, is true: *My father and my mother have forſaken me, but the Lord took me up.* If our fathers have forſaken us, how are they preſent at our cares and buſineſs? If our Parents be not preſent, what other of the departed be there which know what we do, or what we ſuffer? *The Prophet Eſay,* Abraham hath been ignorant of us, and Iſrael hath not known us. *God of his great goodneſs promiſed King* Joſias, *That he ſhould die, and be gathered to his people, leſt that he ſhould ſee the plagues which he threatned ſhould happen to that place and people.* Chryſoſtome *ſaith:* The ſoul that is ſevered from the body, cannot wander in theſe regions. *Again he ſaith:* It may be that the ſoul departed the body can be converſant here with us: *A little after he ſaith:* It may be proved by many teſtimonies of holy Scripture, that the ſouls of juſt men, wander not here after their death. *And leſt any think that the wicked do wander, thus he writeth:* That neither the ſouls of the wicked alſo can linger here; hearken what the rich man ſaith, weigh what he requeſted, and obtained not. For in caſe that the ſouls of men could be converſant here, then had he come according unto his deſire, and certified his friends of the torments of hell. By which place of Scripture it plainly appeareth, that the ſouls after their departure out of the body, are brought into ſome certain place, from whence at their will they cannot return, but wait for the dreadfull day of judgment. Theophylact *alſo the ſummariſt of* Chryſoſtom *hath the ſame words.* Origen *writing againſt* Celſus, *is of the ſame opinion: affirming,* That the ſouls wander not, but ſuch as wander to be Devils. Chryſoſtom *writeth,* That the Devil uſeth to ſay unto the living, *Anima talis ego ſum,* I am ſuch a mans ſoul: to the end he might deceive him. *Samuel* whom the witch raiſed, was not *Samuel,* but the Devil in his form, *as* Auguſtine *writeth.* Cyprian *ſaith,* The wicked ſpirits do hide themſelves in pictures and images conſecrated: theſe inſpire the minds of the Prophets: they bolden the heart-ſtrings and entrails: they govern the flying of birds: they ſort lots: they ſift out Oracles, they mingle always falſhood and truth together. For they deceive and are deceived: they trouble the life: they diſquiet the ſleep: and creeping into the bodies, they fray the ſecrets of the mind: they bring the limbs out of faſhion: they diſtemper the health: they vex with diſeaſes, that they may compell the poor ſilly wretches to the worſhipping of them: that being filled with the ſavour from the Altars and burnt bowels of beaſts, looſing the things which they bound, they may ſeem to cure. For this is their curing and healing, when they ceaſe to hurt. *Now ſeeing this harmony of learned Fathers, affirming the ſouls not to wander, and they which wander be plain Devils; let us examine what credit can be given to* Euſebius, *and how it may be underſtood that* Potamiæna *appeared not only to* Baſilides *in ſleep, but alſo to many others for their converſion.* Pharaohs *cup-bearer dreamed he ſaw a vine having three branches, but it was not ſo (according unto the letter)* Joſeph *telleth him,* that the three branches are three days. Pharaoh *dreamed he ſaw ſeven lean kine, it was not ſo:* Joſeph *telleth him,* they are ſeven years of famine. Mordochæus *dreamed he ſaw two dragons ready to wage battel with the juſt, it was not ſo: but* Haman *and the King wholly bent to deſtroy the* Jews. Polycarpus *dreamed he ſaw the pillow ſet all on fire under his head, it was not ſo: but a ſign and token of his martyrdom.* Sophocles *having robbed the Temple of* Hercules, *dreamed that* Hercules *accuſed him of theft, it was not ſo: but his conſcience pricked him that he could find no reſt. Even ſo* Baſilides, *with divers others, having freſh in memory the martyrdom of* Potamiæna, *and the villany they practiſed againſt her, dreamed of her, their conſcience pricking them, and bearing them witneſſe of the fact, to their repentance and converſion. So that ſhe appeared not (after the letter) but her martyrdom was a corzy unto their conſcience, crowning them with garlands of heavenly glory, if haply they would repent.*

Pſal. 27.

Eſay 63. 4 Reg. 22.

Chryſoſt. in 8. c. Matth.

Luk. 16.

Theophylact. in 8. c. Mat.

Origen l. 7. con. Celſum.

Chryſoſt. in 8. c. Matth.

1 Reg. 28.

Auguſt. l. 2. de mirab. ſacræ Scrip. c. 11.

Cyprian. de Idol. vanitate.

Pharaohs cup-bearer.

Pharaoh.

Mordochæus.

Polycarpus.

Sophocles.

Baſilides.

Chap. V.

Chap. 7. after the Greek.

Of Clemens Alexandrinus Origens *maſter, and of his Books of* Stromatôn.

Clemens ſucceeded *Pantænus,* and unto that he was a Catechizer in the Church of *Alexandria,* ſo that *Origen* became one of his diſciples. This *Clemens* writing his books *Stromatôn,* comprizeth in the firſt volume a Chronicle, containing the times unto the death of *Commodus,* ſo that it is evident, he finiſhed his Books under *Severus,* the Hiſtory of whoſe time we do preſently proſecute.

Pantenus.

Clemens and *Origen* were catechizers in the ſchool of *Alexandria.*

Chap.7. after the Greek.

Chap. VI.

Of Jude *an Eccleſiaſtical Writer, and his Books.*

Jude.

ABout this time there flouriſhed one *Jude*, who publiſhed Commentaries upon the ſeventy weeks of *Daniel*, ending his Chronography the tenth year of *Severus* reign: he thought verily that the coming of *Antichriſt* was then at hand, becauſe the great heat of perſecution raiſed againſt us at that time, vexed out of meaſure the minds of many men, and turned upſide down the quiet ſtate of the Church.

Chap.8. after the Greek.

Chap. VII.

Origen *imbracing chaſtity, gelded himſelf. The cenſure of others touching that fact of his.*

Origen geldeth himſelf.

AT that time *Origen* executing the office of a Catechizer at *Alexandria*, practiſed a certain act, which expreſſed the ſhew of an unperfect ſenſe and youthly hardineſſe, but a notable example of faith and chaſtity. He underſtanding ſimply and childiſhly the ſaying of the Lord: *There be ſome which make themſelves Eunuchs for the kingdom of heavens ſake:* and withall purpoſing to fulfill the words of our Saviour, for that he being young in years, preached and made manifeſt, not only to men, but alſo to women, the myſteries of God, ſought means to cut off all occaſion of wantonneſs and the ſlander of the Infidels, practiſed upon himſelf to perform the words of our Saviour, carefully minding to conceal from his familiar friends this fact of his. But it was unpoſſible to cloak and cover ſo great a matter, which thing when *Demetrius* Biſhop of that place underſtood, he wondred at his bold enterprize, yet allowed of his purpoſe, and the ſincerity of his faithfull mind, bidding him be of good cheer, and continue the office of a Catechizer. Though *Demetrius* was then of that mind, yet not long after, ſeeing *Origen* luckily to proſper, to be highly eſteemed, reverenced, renowned and famous among all men, he was pricked with ſome humane paſſion, ſo that he publiſhed abroad unto all the Biſhops throughout the world, the gelding of *Origen*, as a moſt foul and abſurd fact. Yet the beſt accepted and worthieſt Biſhops throughout *Paleſtina*, to wit, of *Ceſarea* and *Jeruſalem*, becauſe they had found him worthy of dignity and great honour, made him Miniſter through the laying on of hands. Then when he came to great eſtimation, and was well accepted of all men, and got no ſmall commendation for his virtue and wiſdom, *Demetrius* having no other thing to charge him withall, accuſed him of the old fact done of a child, and for company was not aſhamed to accuſe ſuch as advanced him unto the order of the Miniſtry. Theſe things were put in practice within a while after. From that time forth *Origen* without let or hinderance fulfilled the work he had in hand, preached at *Alexandria* day and night the Word of God unto ſuch as frequented unto him, applying his whole mind unto holy Scripture, and the profit of his diſciples. When *Severus* had held the Imperial Scepter the ſpace of eighteen years, his ſon * *Antonius* ſucceeded him. And of them which manfully perſevered in the perſecution of that time, and after confeſſion and ſundry torments and conflicts, by the providence of God were delivered, one was *Alexander*, whom a little before we ſignified to have been Biſhop of *Jeruſalem*. He becauſe he perſevered conſtant in the confeſſion of the name of Chriſt, was there choſen Biſhop, *Narciſſus* his predeceſſor being yet alive.

Mat.19.

Demetrius Biſh. of *Alexandria* one while liketh, another while miſliketh through envy, with the gelding of *Origen*.

The Biſhops of *Caſarea* and *Jeruſalem* allowed of *Origen*, and made him Miniſter.

* *Anatonius* was created Emperor, *An.Dom.*213.

Chap.9. after the Greek.

Chap. VIII.

Of Narciſſus *Biſhop of* Jeruſalem, *his miracle and approved innocency.*

If thou thinkeſt (gentle Reader) this miracle to be

THe Citizens of that See remember many miracles wrought by *Narciſſus*, which they received by tradition delivered from one to another; among which, ſuch a miracle is reported to have been done. When on a certain time the ſolemn vigils of *Eaſter* were celebrated, the Miniſters wanted oil, and the whole multitude being therewith much

much grieved; *Narciſſus* commanded ſuch as had charge of the lights, ſpeedily to bring unto him water drawn out of the next Well: that being done, he prayed over it, and bad them pour it into the lamps with fervent faith towards God: which when they had fulfilled, the nature of the water beyond all reaſon and expectation, by the wonderfull power of God, was changed it into the quality of oyl. And they report farther, that a ſmall quantity thereof for miracles ſake, was reſerved of many of the brethren a long while after, even unto this our time. Many other notable things worthy of memory they reported of this mans life, whereof this is one: certain leud varlets ſeeing the conſtancy and uprightneſs of his life, could not brook, neither away with it, fearing that if thorow his means they were attainted, there was no other way but execution: therefore they in conſcience being privy to infinite leud practiſes, prevent the ſame, and charge him with a grievous accuſation. Afterwards to perſwade the hearers the ſooner, they confirm their accuſations with others. The firſt ſwore: *If I lie let me be burned to aſhes.* The ſecond: *If I report not the truth let my whole body be tormented and waſted away with ſome cruel diſeaſe.* The third: *If I bear falſe witneſſe let me be ſmitten with blindneſſe.* But for all their ſwearing and ſtaring, not one of the faithfull believed them, the chaſtity and upright converſation of *Narciſſus* ſo prevailed among all men. He took grievouſly their deſpitefull dealing; and becauſe that of old he had been of the philoſophical ſect, he fled and forſook his Church, and hid himſelf privately in deſert and obſcure places for the ſpace of many years. Yet the great and watchfull eye that juſtly avengeth, would not permit ſuch as had maliciouſly practiſed this leudneſſe, to have perfect reſt, but ſpeedily and ſwiftly compaſſed them in their own craft, and wrapped them in the ſame curſes they had craved unto themſelves if they lied. The firſt therefore without any circumſtance at all in plain dealing, had a ſmall ſparkle of fire fallen in the night upon the houſe where he dwelt, whereby he, his houſe, and his whole family by fire were conſumed to aſhes. The ſecond was taken with the ſame diſeaſe from top to toe which he had wiſhed unto himſelf before. The third ſeeing the terrible end of the two former, and fearing the inevitable vengeance of God that juſtly plagueth perjured perſons, confeſſed unto all men their compacted deceit and pretended miſchief againſt that holy man, and did ſo puniſh himſelf with ſorrowfull mourning, and wept ſo long, and ſo much, till he loſt both his eyes. And ſuch were the puniſhments of falſe witneſſes and perjured perſons.

A tale, take it as cheap as thou findeſt it, if it be true, marvel not at all thereat, for God bringeth ſtranger things than this to paſſe.

The juſtice of God againſt perjured perſons.

Chap. IX.

Chap. 10. after the Greek.

Of the ſucceſſion of Biſhops in the Church of Jeruſalem.

After the departure of *Narciſſus*, when it was known where he remained, the Biſhops of the bordering Churches ordained there another Biſhop, whoſe name was *Dios*, whom (after he had continued but a ſmall ſpace) *Germanion* ſucceeded; and after *Germanion*, *Gordius*, in whoſe time *Narciſſus* ſhewd himſelf again, as if he had riſen from death to life, and is intreated of the brethren to injoy his Biſhoprick again, being much marvelled at for his departure, for his philoſophical trade of life, and eſpecially for the vengeance and plagues of God poured upon his accuſers. And becauſe that for his old years and heavy age he was not able to ſupply the room, the divine providence of God through a viſion by night revealed unto him, provided *Alexander* Biſhop of another Province, to be *Narciſſus* his fellow-helper, in diſcharging the function due unto the place.

Dios.
Germanion.
Gordius.
Narciſſus and *Alexander* his helper.

Chap. X.

Chap. 11. after the Greek.

Of Alexander *Biſhop of* Jeruſalem, *and* Aſclepiades *Biſhop of* Antioch.

For this cauſe therefore (as warned by a viſion from above) *Alexander* who afore was Biſhop of *Cappadocia*, took his journey to *Jeruſalem* for prayer ſake, and viſiting of the places there: whom they of *Jeruſalem* receive bountifully, and ſuffer not to return home again, and that did they according unto the viſion which appeared unto them in the night, and plainly pronounced unto the chief of them, charging them to haſten out of the gates of their City, and receive the Biſhop ordained of God for them. This they did through the advice of the bordering Biſhops, conſtraining him of neceſſity to remain among them.

Alexander himſelf in his Epiſtles (at this day extant) againſt the *Antinoites*, maketh mention of this Biſhoprick in common between him and *Nareiſſus*, writing thus about the latter end of an Epiſtle: Narciſſus *greeteth you, who governed this Biſhoprick before me, and now being of the age an hundred and ſixteen years, prayeth with me, and that very carefully for the ſtate of the Church, and beſeecheth you to be of one mind with me.* Theſe things went then after this ſort. When *Serapion* had departed this life, *Aſclepiades* was ſtalled Biſhop of *Antioch*, and conſtantly endured the time of perſecution. *Alexander* remembreth his election, writing to the Church of *Antioch* after this manner: Alexander *the ſervant of the Lord, and the priſoner of Jeſus Chriſt, unto the holy Church of* Antioch, *ſendeth greeting in the Lord: The Lord eaſed and lightned my fetters and impriſonment when that I heard* Aſclepiades, *a man well practiſed in holy Scripture, by the providence of God, for the worthineſſe of his faith, to have been placed Biſhop of your Church.* This Epiſtle he ſignifieth in the end to have been ſent by *Clemens: This Epiſtle I have ſent unto you my maſters and brethren by* Clemens *a godly Miniſter, a man both virtuous and well known, whom you have ſeen, and ſhall know, who alſo being here preſent with me, by the providence of God, hath confirmed and furthered the Church of Chriſt.*

Alexander Biſhop of *Jeruſalem.*
Epiſt. contra Antinoitas.
Aſclepiades.
Alexander Biſhop of *Jeruſalem* unto the Church of *Antioch.*

Chap. XI.

Of the Works of Serapion *Biſhop of* Antioch.

Chap. 12. after the Greek.

IT is very like that ſundry Epiſtles of *Serapion* are reſerved among others, but thoſe only came unto our knowledge which he wrote unto one *Domnus*, who renounced the faith of Chriſt in the time of perſecution, and fell to *Jewiſh* apoſtaſie: and unto one *Pontius* and *Caricus* Eccleſiaſtical perſons. Again Epiſtles unto other men. And alſo a certain book *of the Goſpel* which they call after *Peter*, written to this end, that he might confute the falſhood ſpecified in the ſame, for that divers of the Church of *Roſſe* went aſtray after falſe doctrine, under colour of the foreſaid Scripture. It ſhall ſeem very expedient if we alledge a few lines out of it, whereby his cenſure of that book may appear: thus he writeth: *We (my brethren) receive* Peter *and the other Apoſtles as meſſengers of Chriſt himſelf, but their names being falſly forged, we plainly reject, knowing we received none ſuch. I truly remaining amongſt you ſuppoſed you were all found and firm in the right faith, and when I had not peruſed the book publiſhed in* Peters *name, entituled his Goſpel: I ſaid, If this be only the cauſe of your grudging and diſcouraging, let it be read: but now, inſomuch as I perceive a certain heretical opinion to be thereby cloaked and coloured by occaſion of my words, I will haſten to come unto you. Wherefore my brethren expect ſhortly my coming. For we know well enough the hereſie of* Marcianus *who was found contrary to himſelf, he underſtood not that which he ſpake, as you may gather by the things which he wrote to you. We might peradventure our ſelves, lay down more skilfully the ground of this opinion unto his ſucceſſors, whom we call conjecturers. For by peruſing the expoſitions of their doctrine, we have found many things ſavouring of the true doctrine of our Saviour, and certain other things borrowed and enterlaced, which we have noted unto you.* Thus far *Serapion.*

Domnus.
Pontius.
Caricus.
Serapion Biſh. of *Antioch* unto the Church of *Roſſe*, touching the Goſpel after *Peter.*
Marcianus an heretick.

Chap. XII.

Chap. 13. after the Greek.

Of the Works of Clemens *Biſhop of* Alexandria.

THE books of *Clemens* entituled *Stromatôn* are in all eight, and extant at this day, bearing this inſcription: *The divers compacted books of* Titus Flavius Clemens, *of the ſcience of true Philoſophy.* There are alſo of the ſame number books of his entituled, *Diſpoſitions or Informations*; where by name he remembreth his maſter *Pantænus*, expounding his interpretations and traditions. There is extant another book of his *of exhortation unto the Gentiles*, and three books entituled *the Schoolmaſter*: and another thus: *What rich man can be ſaved?* Again a book of *Eaſter*, and *Diſputations of faſting*, and *of ſlander. An exhortation to newneſſe of life for the late converts. The Canon of the Church*; or, *againſt the Jews*, dedicated unto *Alexander* the Biſhop above-named. In the books *Stromatôn* he expounded not only the divine but alſo the Heatheniſh doctrine, and repeating their profitable ſentences, he maketh manifeſt the opinions both of *Grecians* and *Barbarians*, the which divers men highly do eſteem. And to be ſhort, he confuteth the falſe opinions of grand hereticks, dilating many Hiſtories, and

σπωματεῖς.
ὑποτυπώσεις.

and miniſtring unto us much matter of ſundry kinds of doctrine. With theſe he mingleth the opinions of Philoſophers, fitly entitling it for the matter therein contained, *Book of divers doctrine.* He alledgeth in the ſaid book teſtimonies out of writers not allowed, as out of the book called the *Wiſdom of Solomon*, *Jeſus Syrach*, the Epiſtle to the *Hebrews*, *Barnabas*, *Clemens*, *Jude*. He remembreth the book of *Tatianus* againſt the *Gentiles*, and of *Caſſianus*, as if he had written a *Chronography*. Moreover he remembreth *Philo*, *Ariſtobulus*, *Joſephus*, *Demetrius*, *Eupolemus* Jewiſh writers: and how that all they pronounced in their writings, that *Moſes* and the nation of the *Hebrews* and *Jews*, were far more ancient than the *Gentiles*. The books of the foreſaid *Clemens* contain many other neceſſary and profitable Tracts. In his firſt book he declareth, that he ſucceeded the Apoſtles. And there alſo he promiſeth to publiſh Commentaries upon *Geneſis*. In his book of *Eaſter* he confeſſeth himſelf to have been over-treated of his friends, that he ſhould deliver unto the poſtrity in writing thoſe traditions which he heard of the elders of old. He maketh mention of *Melito* and *Irenæus*, and of certain others whoſe interpratations he alledgeth. To conclude, in his books of *Diſpoſitions or Informations*, he reciteth alſo books of the Canonical Scripture: neither omitted he the rehearſal of ſuch as were impugned, *I ſpeak of the Epiſtle of *Jude*, the Catholick Epiſtle of *Barnabas*, the *Revelation* under the name of *Peter*.

* Chap. 14. in the Greek.

Chap. XIII.

Clemens *Biſhop of* Alexandria *of the Canonical Scripture.* Alexander *Biſhop of* Jeruſalem, *of* Clemens *and* Pantænus. Origen *cometh to* Rome *in the time of* Zephyrinus.

THe Epiſtle unto the *Hebrews* he affirmeth to be *Pauls* for undoubted, and therefore written in the Hebrew tongue for the *Hebrews* ſakes, but faithfully tranſlated by *Luke*, and preached unto the *Gentiles*, and therefore we find there the like phraſe and manner of ſpeech which is uſed in the *Acts of the Apoſtles*. It is not to be diſliked at all, that *Paul an Apoſtle* is not prefixed to this Epiſtle. *For* (ſaith he) *writing unto the* Hebrews, *becauſe of the ill opinion they conceived of him, very wiſely concealed his name, leſt that at the firſt he ſhould diſmay them.* Again he ſaith: *For even as* Macarius *the elder ſaid: For ſo much as the Lord himſelf was the meſſenger of the Almighty, and ſent unto the Hebrews,* Paul *for modeſties ſake being the Apoſtle of the* Gentiles, *wrote not himſelf the Apoſtle of the Hebrews, partly for the honour due unto Chriſt, and partly alſo for that he freely and boldly being the Apoſtle of the* Gentiles *wrote unto the Jews.* Afterwards of the order of the Evangeliſts according unto the tradition of the elders, he writeth thus: *The Goſpels which contain the Genealogies, are placed and counted the firſt. The Goſpel after* Mark, *was written upon this occaſion. When* Peter *preached openly at* Rome, *and publiſhed the Goſpel by rote, many of the auditors intreated* Mark *being the hearer and follower of the Apoſtle a long while, and one that well remembred his words, to deliver them in writing ſuch things as he had heard* Peter *preach before. Which thing, when he had ſignified to* Peter, *he neither forbad him, neither commanded him to do it.* John *laſt of all ſeeing in the other Evangeliſts the humanity of Chriſt ſet forth at large, being intreated of his friends and moved by the holy Ghoſt, wrote chiefly of his divinity.* Thus far *Clemens* Biſhop of *Alexandria*. Again the foreſaid *Alexander* in a certain Epiſtle unto *Origen*, writeth how that *Clemens* and *Pantænus* were become his familiar friends, after this manner: *This as you know very well, was the will of God, that our friendſhip begun even from our progenitors ſhould continue and remain immoveable, yea and become more fervent and ſtedfaſt. We take them for our progenitors, who going before, have taught us the way to follow after, with whom after a while we ſhall be coupled, I mean bleſſed* Pantænus *my maſter, and holy* Clemens *maſter alſo, which did me much good; and if there be any other ſuch, by whoſe means I have known you throughly for my maſter and brother.* So far *Alexander*. But *Adamantius* (ſo was *Origen* called) writeth in a certain place, that he was at *Rome* when *Zephyrinus* was Biſhop there, for he was very deſirous to ſee the moſt ancient Church of the *Romans*; where after he had continued a little while, he returned to *Alexandria*, executing moſt diligently the accuſtomed office of Catechizing, whenas *Demetrius* alſo Biſhop of *Alexandria* uſed all means poſſible together with him, to the end he might profit and further the brethren.

Clemens alledgeth this out of *Macarius*

Clemens of the order of the Goſpels. *Matthew*, *Luke*. *Mark*.

John.

Alexander Biſhop of *Jeruſalem* unto *Origen.*

Origen came to *Rome* about *Anno Dom.* 210

Chap. 15. after the Greek.

Chap. XIV.

Of Heraclas Origens *companion in Catechizing.*

WHen *Origen* ſaw himſelf not ſufficient, neither able alone to ſearch out the profound myſteries of holy Scripture, neither the interpretation and right ſenſe thereof, becauſe that ſuch as frequented to his ſchool granted no leiſure at all, for from morning to night in ſeveral companies, one overtaking another, they flocked to his preaching, he ordained *Heraclas* of all the other his familiars, his fellow helper and uſher, a man expert in holy Scripture, diſcreet and wiſe, and a profound Philoſopher, committing unto him the inſtruction of the inferiour ſort, and lately come to the faith, reſerving unto himſelf the hearing of ſuch as were farther and better entred.

Heroclas catechizer at *Alexandria.*

Chap. 16. after the Greek.

Chap. XV.

Origen *ſtudied the Hebrew tongue, and conferred the tranſlations of holy Scripture.*

Origen had ſo great a deſire of ſearching out the deep myſteries of holy Scripture, that he ſtudied the *Hebrew* tongue, and bought the copies uſed among the *Jews*, which were written in *Hebrew* letters. He ſearched and conferred the *Septuagints* tranſlation of holy Scripture, with others at that time extant.

Chap. 17. after the Greek.

Chap. XVI.

Origen *compiled and ſet forth the tranſlations of holy Scripture, terming the one Edition* Tetrapla, *that is threefold. The other* Hexapla, *that is ſixfold.*

Origen found certain other tranſlations beſides the common and vulgar, varying among themſelves, to wit, the tranſlation of *Aquila*, of *Symachus*, and of *Theodotion*. Which I wot not where, lying hid of a long while, he ſearched out, and ſet forth unto the world. Of the which, by reaſon they were obſcure, duſty and moth-eaten, he knew not the authours, but this only he ſignifieth, that the one he found at *Nicopolis* on the ſhore of *Actium*, the other in ſome other odd place. In the ſixfold Edition of the *Pſalms*, after the four famous tranſlations, he annexed not only the *fifth*, but the *ſixth* and the *ſeventh*, reporting again how that he found one of them at *Hiericho* in a tun, in the time of *Antonius* the ſon of *Severus*. Theſe being compacted together in one volume, and the pages divided into pillars and columns, every copy ſet over againſt the other, together with the *Hebrew* he publiſhed the ſame, and entituled it *Hexapla*: joyning withall the tranſlations of *Aquila*, of *Symachus*, of *Theodotion*, and of the *Septuagints*, entituling them *Tetrapla*. Yet have we to underſtand, that of theſe Interpreters, *Symachus* was an *Ebionite*. The *Ebionites* opinion was recounted an hereſy; for that they taught *Chriſt to be born of* Joſeph *and* Mary, *and that Chriſt was but a bare man*. They taught, *that the law was to be obſerved after the* Jewiſh *manner*, as we have already learned by Hiſtories heretofore. The Commentaries of *Symachus* are at this day extant, wherein he inveyeth againſt the Goſpel after *Matthew*, endeavouring to eſtabliſh and uphold the foreſaid heretical opinion. Theſe works of *Symachus*, together with other tranſlations of holy Scripture, *Origen* reporteth himſelf to have found with a certain woman called *Juliana*, which ſaid that *Symachus* delivered her them to keep.

Many Greek tranſlations of the Old Teſtament.
The Septuagints.
Aquila.
Symachus.
Theodotion.
5.
6.
7.
Hexapla.
Tetrapla.
Symachus an *Ebionite.*
The hereſie of the *Ebionites.*

Chap. 18. after the Greek.

Chap. XVII.

Origen *revoketh* Ambroſe *from the hereſie of* Valentinus, *he profeſſeth Divinity and Philoſophy with great admiration.*

AT that time *Ambroſe* addicted unto the *Valentinian* hereſie, and confuted by *Origen*, was enlightned with the truth, which ſhined as the Sun-beams, and imbraced the ſound doctrine of the Church, together with many other learned men which reſorted unto him. When the rumor was now every where bruted abroad of the fame of *Origen*, they came to try the truth of his doctrine, and to have experience of his utterance in preaching. Hereticks alſo very many, and Philoſophers, ſpecially of the moſt famous, whereof

This *Ambroſe* was not he of *Millan.*

not

not a few gave diligent ear and attentive heed, and were instructed of him, not only in divine, but also in prophane literature. As many as he perceived towardly and sharp witted, he led them unto philosophical discipline, expounding unto them *Geometry* and *Arithmetick*, with the other liberal Arts. Against the absurd opinions of Philosophers, he alledgeth Philosophers authorities, and expounded them, considering severally of them as by way of Commentary: so that he was renowned, famous, and recounted among the *Gentiles* for a great Philosopher. He perswaded also unto the study of the liberal Arts; many of them which were dull witted, affirming they should thence procure unto themselves great commodity and help to the contemplation and increase of knowledge in holy Scripture: for he was of this opinion, that the exercise of prophane and philosophical discipline, was very necessary and profitable for himself.

Origen readeth the liberal arts, exhorting both the subtil and simple to study them.

Chap. XVIII.

Chap. 19. after the Greek.

What divers men thought of Origen.

THe Heathenish Philosophers who then flourished are witnesses approved of his good purpose and industry in this behalf, in whose Commentaries we find often mention made of this man, whereof some have dedicated their Books unto him, other some have delivered up their works unto him, as unto the censure of their Master. But what shall I speak of them, whenas *Porphyrius* himself, then in *Sicilia*, striving and struggling against us with his Books, endeavouring to confute holy Scripture, remembred the Interpreters thereof? and being not able to charge, neither to impugn to any purpose our Doctrine, any kind of way, now void of reason, he fell to railing speeches and slandering the Expositors. Of which number namely he goeth about to accuse *Origen*, whom he reporteth to have known of a child, yet through his unadvised forgetfulnesse he commendeth the man, sometime reporting truly, whenas he could not otherwise chuse: sometime untruly, thinking thereby to delude others: and whilest that now he accuseth him for being a Christian, anon he painteth forth, and wondereth at his singular gift and excellency in Philosophical Discipline. Hear him therefore, for thus he writeth: *Many being desirous to find out, not the imperfection and impiety of* Jewish *Scriptures, but the resolution, have turned themselves unto expositions not coherent, and interpretations of the Scripture inconvenient, and not only allowing of forged Scriptures, but also approving and extolling the Commentators. For they alledging the dark speeches which are said to be manifest in* Moses, *and publishing them as Oracles replenished with hid and concealed mysteries: they frame a charmed judgement, through the arrogancy of their mind, and shew forth their Expositions.* Again after a few lines he saith: *This is the absurd manner and guise of that man, with whom I being very young have had conference, who then was very famous, and at this day also by reason of the Commentaries he left behind him (I mean* Origen*) is much spoken of, whose great praise is blazed far and nigh, among the Masters and Favourites of that Doctrine. For when he was the Disciple of* Ammonius, *who in our time excelled for his fame in Philosophy, he profited very much under him being his master, and obtained great knowledge in the Sciences: but as touching the right institution of life, he took in hand another trade quite contrary to his. For* Ammonius *being a Christian, and brought up of Christian Parents, when he had grown into ripenesse of judgment, and the knowledge of Philosophy, forthwith he framed his trade of life conformable unto the Laws: but* Origen *being a* Gentile, *and brought up in the sciences of the* Gentiles, *degenerated and fell into that barbarous timerity, wherewith being taken, he corrupted both himself and the corruption of those sciences, leading a life after the manner of the Christians, contrary unto the Laws: according unto their opinions of celestial matters and of God, preferring strange fables before the science of the* Gentiles. *He continually perused* Plato, *he read over the works of* Numenius, Cronius, Apollophanes, Longinus, Moderatus, Nicomachus, *and the rest of the* Pythagoreans, *counted wise and profound men. He was well seen in* Chæremon *the* Stoick, *and in the works of* Cornutus, *whence he borrowing the* Grecian *manner of the allegorical interpretation of mysteries, applied it unto the* Jewish *Scriptures.* These things hath *Porphyrius* written in his third Book against the Christians, truly reporting of this mans exercises and sundry kinds of knowledge, but untruly, in that he said he should degenerate from the *Gentiles*. For how can he pronounce the truth, whenas he practiseth to write against the Christians? He saith that

Porphyrius an atheist (whose words these are *l.* 3. *contra Christianos*) wrote fifteen books against the Christians, whom *Eusebius* confuted in 30 books, of the which 20 were extant in the time of *Jerom*, but at this day not one. The blasphemy of *Porphyrius* against Christianity.

Origen learned of the *Grecians* to write allegorically.

that *Ammonius* from leading a good and a godly life, fell into Heatheniſh Idolatry. For the Doctrine of *Chriſt* which *Origen* received of his fore-fathers, the ſame he retained, as we have largely declared before. And *Ammonius* alſo (contrary to his report) kept ſtill and retained the ſound and uncorrupted Philoſophy of God, even unto his laſt end, as his Commentaries at this day bear record, which he left behind him. Namely the famous work entituled: *The agreement of* Moſes *and* Jeſu, and other Tracts, whatſoever other men have found written. These things are laid down to the commendation of *Origen*, againſt the ſlanderous mouths of that deſpitefull man, and of the great skill of *Origen* in the *Grecians* diſcipline and doctrine: touching the which, when he was reprehended of ſome for his ſtudy therein, he defended himſelf in a certain Epiſtle, writing after this manner.

Porphyrius ſlandered *Origen* and *Ammonius*.

Chap. 20. after the Greek.

Chap. XIX.

How Origen *defended himſelf againſt ſuch as reprehended him for ſtudying Philoſophy. Of his voyage into* Arabia *and* Palæſtina.

Origen in a certain Epiſtle writeth thus of himſelf for his ſtudy in philoſophy.

When that I ſtudied for the increaſe of knowledge, and a rumour or fame was ſpread abroad of the perfection of my learning and doctrine, hereticks, and ſpecially ſuch as were profound in Philoſophy, and in the doctrine of the Gentiles, *reſorted unto me: Wherefore I thought good to ſearch out the ſelf opinions of hereticks, and whatſoever might be ſaid out of Philoſophy for the confirmation of the true. This have I done firſt of all after the example of* Pantænus, *who profited a great many before my time, and had ſingular skill and knowledge therein. Secondly, after the example of* Heraclas, *now a Miniſter of the Church of* Alexandria, *whom I found with a profeſſour of Philoſophy which was his maſter, five years before I applied my mind to the ſtudy of their ſciences. Who alſo in times paſt uſed the common and uſual attire, now laying that aſide, he took the Philoſophers habit, the which he retaineth as yet, and ceaſeth not unto this day with earneſt labour and induſtry to read over the Philoſophers Books.* These things hath he written to the clearing of himſelf for his ſtudy in prophane Writers. Whenas at that time he continued at *Alexandria*, there came a certain ſouldier from the Governour of *Arabia*, with Letters unto *Demetrius* Biſhop of that See, and unto him who then was Lieutenant of *Ægypt*, requeſting them with all ſpeed to ſend *Origen* unto him, which might communicate unto him ſome part of his doctrine. *Origen* then being ſent of them, taketh his voyage into *Arabia*. Not long after, when he had accompliſhed the cauſe of his journey, he returned to *Alexandria*. In the mean while there was raiſed ſuch a ſedition in the City, and the wars being ſo hot, that there was no being for him there, he left *Alexandria*, and fore-ſeeing that he could be ſafe no where in all *Ægypt*, he went into *Palæſtina* and remained at *Cæſarea*, where he was intreated by the Biſhops of that Province, to diſpute in the open Church, and to expound holy Scripture, being as yet not called to the Miniſtry. Which may evidently appear by that which *Alexander* Biſhop of *Jeruſalem*, and *Theoctyſtus* Biſhop of *Cæſarea*, wrote in defence of the fact, unto *Demetrius* concerning him, after this manner: (he laid this down in his Letters, that there was never ſuch a practice heard of, that there could no where the like preſident be found, that Lay-men in preſence of Biſhops have taught in the Church.) *We know not for what cauſe he reporteth a manifeſt untruth, whenas there may be found ſuch as in open Aſſemblies have taught the people, yea whenas there were preſent, learned men that could profit the people, and moreover holy Biſhops at that time alſo exhorting them to preach. For example ſake: at* Laranda Evelpis *was requeſted of* Neon, *at* Iconium Palinus *was requeſted by* Celſus, *at* Synada Theodorus *was requeſted by* Atticus, *who were godly brethren. It is like alſo that this was practiſed in other places, though unknown to us.* Thus was *Origen* honoured being a young man, not only of his acquaintance, but of Biſhops that were ſtrangers unto him. Afterwards when *Demetrius* had called him home by his Letters, and divers Deacons of the Church had earneſtly ſolicited his return, he taketh his voyage again unto *Alexandria*, and there diligently applied his accuſtomed manner of teaching.

Alexander Biſhop of *Jeruſalem*, and *Theoctyſtus* Biſhop of *Cæſarea*, write thus unto *Demetrius* Biſhop of *Alexandria*, which found fault that a layman in preſence of Biſhops ſhould diſpute or interpret.

Chap.

Chap. XX.

Chap. 21. after the Greek.

Of the famous Writers in Origens *time, and how the Emperors Mother sent for him.*

THere flouriſhed at the ſame time many other learned and profound Eccleſiaſtical perſons, whoſe Epiſtles writing from one to another, are at this day to be ſeen, and found reſerved in the Library builded at *Jeruſalem* by *Alexander*, who was Biſhop there at that time, from whence we have compiled together the ſubſtance of this our preſent Hiſtory. Of this number *Berillus* (beſides his Epiſtles and Commentaries) hath left unto the poſterity ſundry monuments of his ſound faith, for he was Biſhop of *Boſtra* in *Arabia*. Likewiſe *Hippolytus* Biſhop of another place. There came alſo into our hands the diſputation of *Cajus* a notable learned man, had at *Rome* in the time of *Zephyrinus*, againſt *Proclus* a Patron of the *Phrygian* hereſie: In the which (to the confutation of the timerity and bold enterprize of the contrary part in alledging of new found Scriptures) he maketh mention only of thirteen Epiſtles of St *Paul*, not naming the Epiſtle unto the *Hebrews* in the number. For even to this time divers *Romans* have thought that Epiſtle not to be *Pauls*. * When *Antonius* had been Emperor ſeven years and ſix moneths, *Macrinus* ſucceeded him in the Empire, and after this *Macrinus* had departed this life in the firſt year of his reign, another *Antoninus* took the Imperial Scepter to rule over the *Romans*, in the firſt year of whoſe Coronation, *Zephyrinus* Biſhop of *Rome* died, when he had governed the Eccleſiaſtical See the ſpace of eighteen years, whom *Caliſtus* ſucceeded: who continuing the ſpace of five years, left the Church to *Urbanus*. Again after that *Antoninus* had been Emperor four years full, he died, in whoſe room *Alexander* immediately followed: at what time *Philetus* ſucceeded *Aſclepiades* in the Church of *Antioch*. Then *Mamaa* the Emperors mother, a woman moſt godly and religious (when the fame of *Origen* was ſpread far and nigh, ſo that it came even unto her ears) thought her ſelf a happy woman, if ſhe might ſee him and hear his wiſdom in holy Scripture, which all men wondred at. Wherefore remaining at *Antioch*, ſhe ſent of her guard for him, who alſo came, and after that he had continued there a while, and publiſhed many things to the glory of God, and of the power of the heavenly doctrine, he returned again unto his accuſtomed School.

Beryllus.
Hippolytus.
Cajus againſt *Procolus.*
12 Epiſtles of *Paul.*
**An. Dom.* 220.
Macrinus ſucceedeth *Antoninus* in the Empire.
Antoninus 2. Emperor, *An. Dom.* 221.
Caliſtus Biſhop of *Rome.*
Urbanus Biſh. of *Rome.*
Alexander Emperor, *Anno Dom.* 224.
Philetus Biſhop of *Antioch.*

Chap. XXI.

Chap. 22. after the Greek.

The Catalogue of Hippolytus *works.* Origen *beginneth to comment.*

AT that time *Hippolytus* amongſt many other of his Monuments, wrote a Book of *Eaſter*, where after ſupputation of times laid down, he ſet forth a certain Canon of *Eaſter*, comprizing the compaſſe of ſixteen years, ending the reign of the Emperor *Alexander* in the firſt year. Of his other works theſe came to our knowledge: *Of the ſix dayes creation: Of the things which follow the ſix days works. Againſt* Marcion. *Upon the* Canticles *of* Solomon. *Upon certain pieces of* Ezechiel. *Of* Eaſter. *Againſt all hereſies.* With many others, the which thou ſhalt find extant among other men. About that time *Origen* began to comment upon holy Scriptures, *Ambroſe* diverſly provoking him, not only with words and fair ſpeeches, but alſo urging him with large offers of neceſſary expences. For *Origen* had at certain times appointed for him, mo in number than ſeven ſwift notaries, every one ſupplying the room by turn, and writing that which he uttered unto them: and as many more Scriveners, together with maidens well exerciſed and practiſed in penning, whoſe neceſſary expences and charges *Ambroſe* exhibited, yea and that abundantly. Who alſo together with him beſtowed great diligence in the exerciſe and ſtudy of the ſacred Scripture, whereby chiefly he provoked him to write Commentaries upon holy Scripture. When theſe things were thus a doing, after *Urbanus* had governed the Church eight years, *Pontianus* ſucceeded him in the See of *Rome*, and in the Church of *Antioch Zebinus* ſucceed *Philetus*.

The works of *Hippolytus.*

Origens Notaries and Scriveners.

Pontianus Biſh. of *Rome.*
Zebinus Biſhop of *Antioch.*

Chap.

Chap.23, after the Greek.

Chap. XXII.

Origen *is made Miniſter at* Cæſarea.

After that time when the neceſſity of the Eccleſiaſtical affairs ſo conſtrained, *Origen* being ſent into *Greece*, was made Miniſter at *Cæſarea* in *Palæſtina* of the Biſhops there abiding. But what ſtir fell out touching that matter in his behalf, and what was decreed by Biſhops concerning the controverſies about him, and what other things he ſuffered preaching the Word of God; inſomuch as they require a ſeveral volume, we will paſſe them over, referring the *Reader* unto the ſecond *Apology* which we publiſhed in the defence of him, where we have lightly run them over.

Chap.24. after the Greek.

Chap. XXIII.

Of certain Commentaries of Origen.

These things are alſo to be annexed unto the reſt, how that in the ſixth book of his annotations upon *John*, he declareth the five firſt to have been written by him at *Alexandria*. But all the Tracts that came to our knowledge upon this *Evangeliſt* amounted to the number of *twenty and two Tomes*. In his ninth Tome upon *Geneſis* (where of *all are twelve*) he ſignifieth not only the former eight to have been written at *Alexandria*, but alſo his *Annotations upon the firſt five and twentieth Pſalms*. Again, he wrote upon the *Lamentations* (of the which we have ſeen *five Tomes*) where he made mention of his books *of the reſurrection*, in number *two*. He wrote alſo *of principal beginnings*, after his departure out of *Alexandria*. And the book intituled *Stromateis* in number *ten*, he wrote in the ſame City, in the time of the Emperor *Alexander*, as all the titles prefixed to the Tomes do declare.

Chap.25. after the Greek.

Chap. XXIV.

The Catalogue of the Books of the Old and New Teſtament, alledged out of Origens *Works.*

In his Expoſition upon the firſt *Pſalm* he reciteth the Books of the Old Teſtament writing thus: *We may not be ignorant that there are two and twenty books of the Old Teſtament after the Hebrews, which is the number of the letters among them.* Again a little after he ſaith: *The two and twenty books after the Hebrews are theſe: The firſt* Geneſis, *of us ſo called, but of the Hebrews* Breſith, *the title being taken of the beginning of the book, which is as much as to ſay, as In the beginning. The ſecond* Exodus, *in Hebrew* Ve elle ſmoth, *that is, Theſe are the names. The third* Leviticus, *in Hebrew* Ve ikra, *that is, And he called. The fourth* Numeri, *in Hebrew* Hammiſparim *or* Pecudim. *The fifth,* Deuteronomium, *in Hebrew* Elle hadebarim, *that is, Theſe are the words. The ſixth,* Jeſus *the ſon of* Nave, *in Hebrew* Joſue Ben Nun, *that is* Joſue *the ſon of* Nun. *The ſeventh,* Judges *and* Ruth, *with them one book, in Hebrew* Sophetim, *that is,* Judges. *The eighth, of* Kings *the firſt and ſecond, with them one book, in Hebrew* Samuel, *that is, Called of God. The ninth, the third and fourth of* Kings, *With them one book, in Hebrew* Ve hamelech David, *that is, And the Reign of* David. *The tenth, the firſt and ſecond of* Paralipomenon, *with them one book, in Hebrew* Dibre hajamim, *that is, The words of dayes. The eleventh, the firſt and ſecond of* Eſdras, *with them one book, in Hebrew* Ezra, *that is, A helper. The twelfth, the book of* Pſalms, *in Hebrew* Sepher thillim. *The thirteenth, the* Proverbs *of* Solomon, *in Hebrew* Miſloth. *The fourteenth,* Eccleſiaſtes, *in Hebrew* Coheleth. *The fifteenth, the* Canticle *of* Canticles; *we may not read, as ſome think, the* Canticles *of* Canticles, *in Hebrew* Sirhaſirim. *The ſixteenth,* Eſaias, *in Hebrew* Jeſaia. *The ſeventeenth,* Jeremias *with the* Lamentations *and the Epiſtle, in one book, in Hebrew* Lirmia. *The eighteenth,* Daniel. *The nineteenth,* Ezekiel, *in Hebrew* Jeeskiel. *The twentieth,* Job, *in Hebrew* Hiob. *The one and twentieth,* Heſter. *Beſides theſe there are books of the* Machabees, *entituled in Hebrew* Sarbet Sarbaneel. Theſe things hath *Origen* laid down in the fore-ſaid Commentary. And in the firſt Tome upon the Goſpel after *Matthew*, obſerving the Eccleſiaſtical Canon, he teſtifieth there be only four Goſpels, writing thus: *As I have learned by tradition of the four Goſpels (which alone without contradiction are received of all the Churches under Heaven) the firſt is written by* Matthew, *who was firſt a Publican, then an Apoſtle*

Apostle of Jesus Christ. *He published the same in writing unto the faithfull* Jews *in the Hebrew tongue. The second is after* Mark, *who wrote the same according unto the preaching of* Peter, *who in his Catholick Epistle calleth him his son : saying, The Church which is in* Babylon, *elected together with you, saluteth you, and my welbeloved son* Mark. *The third is after* Luke, *written for their sakes, who of the* Gentiles *turned unto the faith, which was also commended of* Paul. *The fourth is after* John. Again, in the fifth *Tome* of *Annotations* upon *John*, the same *Origen* touching the Epistles of the Apostles, saith thus : Paul *enabled a Minister of the New Testament, not according to the letter but after the spirit, who preached the Gospel abundantly every where, from* Jerusalem *unto* Illyricum, *wrote not unto all the Churches which he instructed, but unto whom he wrote, he wrote in few lines : but* Peter *upon whom the Church of Christ was built, against the which the gates of hell should not prevail, left behind him one Epistle, whereof we are certain. Be it that he left another : but this is in controversie. What shall I say of* John, *who leaned on the brest of our* Lord Jesus, *who wrote one Gospel, and confessed withall, so many Gospels might have been written, that if they had been written, the world could not have contained them. He wrote also the* Revelation, *being commanded to conceal and not to write the words of the seven thunders. He left behind him an Epistle comprising very few verses. Be it that the second and the third be annexed, though some take them not for his : in both which there are not an hundred verses.* Moreover of the Epistle unto the *Hebrews*, in his Homilies expounding the same he writeth thus : *The character of the Epistle unto the* Hebrews *setteth not forth the style of* Paul, *who confessed himself to be rude in speech, for the phrase of that Epistle savoureth very much of the Greek tongue. Whosoever he be that hath any judgement in discerning of phrases, will confess the same. Again, that the doctrine of this Epistle is sound, and not inferiour to those Epistles, which without contradiction are known to be the Apostles, whosoever will with judgement read the Apostle, he will also confess the same to be most true.* A little after he saith thus : *I truly for mine own part, that I may speak as I think, do say, that the doctrine of this Epistle is the Apostles for undoubted, but the phrase and order another mans, which noted the sayings of the Apostle, and contrived such things as he had heard of his master, into short compendious notes. Wherefore if any Church heretofore hath received the same as the Epistle of* Paul, *let her still embrace and receive the same under his name. For the learned men of old have not without great consideration delivered the same unto us for the Epistle of* Paul. But who wrote it, God the only truth knoweth: yet Histories have declared unto us, that some thought it to have been written by *Clemens* Bishop of *Rome*, some by *Luke*, who wrote both the *Gospel* and the *Acts of the Apostles*. But of these things thus much.

Mark.
Luke.
John.
Origen *hom.* 5. *in Joan.*
Pauls Epist.
Peters 2. Epistles.
The *Apocalypse.*
Johns 3. Epistles.
Origen. *in epist. ad* Rom.

Chap. XXV.

Chap. 26. after the Greek.

Origen *professeth divinity at* Cæsarea. Heraclas *is chosen Bishop of* Alexandria.

IT was in the tenth year of the raign of the aforesaid Emperor, when *Origen* left *Alexandria*, and got him to *Cæsarea*, when also he committed the office of Catechizing there, unto *Heraclas*. In a while after, *Demetrius* the Bishop of *Alexandria* dieth, when he had continued in the same room the space of three and forty years : him succeeded *Heraclas*. There flourished also at that time *Firmilianus* Bishop of *Cæsarea* in *Cappadocia*.

An. Dom. 234.

Chap. XXVI.

Chap. 27. after the Greek.

Of the Bishops that were Origens *familiar friends.*

THis *Firmilianus* so highly esteemed of *Origen*, that one while he sent for him unto his own Province to edifie his Churches, another while he took his voyage unto *Judea* unto him, where for a certain space he continued with him, for farther understanding of the holy Scriptures. Besides him *Alexander* Bishop of *Jerusalem*, and *Theoctistus* Bishop of *Cæsarea*, continually were of his side, permitting unto him alone, as master, the interpretation of holy Scripture, with the rest of the Ecclesiastical function.

Firmilianus.
Alexander.
Theoctistus.

Chap. 28. after the Greek.

Chap. XXVII.

Of the perſecution which Maximinus *the Emperor raiſed.*

Maximinus was created Emperor *An. Dom.* 237. under whom the fixt perſecution was raiſed.

After that the Emperor *Alexander* had ended the raign of thirteen years, *Maximinus Cæſar* ſucceeded him, who being incenſed with the anger, ſpite and grudg he bare unto the houſe of *Alexander*, which harbored many of the faithfull, he ſtirred up the fiery flame of perſecution, and gave commandment that the Governors only of the Churches, as principall authors of the doctrine of our Saviour, ſhould be put to death. At that time *Origen* wrote a Book of *Martyrs*, the which he dedicated unto *Ambroſe* and *Protoctetus* Miniſters of *Cæſarea*, for that both they ſuffered no ſmall affliction in that troubleſome time, wherein alſo they had endured moſt conſtantly examination and confeſſion. *Maximinus* himſelf continuing Emperor no longer than three years. *Origen* noted the time of this perſecution, both in the two and twentieth Tract of his Commentaries upon *John*, and in ſundry of his Epiſtles. But when *Gordianus* had ſucceeded *Maximinus* in the Empire of *Rome*, *Anterus* alſo followed *Pontianus*, after he had governed ſix years in the Biſhops See of *Rome*.

Gordianus created Emperor *An. Dom.* 240. *Anterus* Biſhop of *Rome*.

Chap. 29. after the Greek.

Chap. XXVIII.

Of the ſtrange election of Fabianus *Biſhop of* Rome. *Of the ſucceſſion of Biſhops at* Antioch *and* Alexandria.

Fabianus Biſhop of *Rome*.

After that *Anterus* had enjoyed the Eccleſiaſtical function the ſpace of one moneth, *Fabianus* ſucceeded him: who as report goeth, came from the country after the death of *Anterus*, together with certain others for to dwell at *Rome*: whenas ſuch a thing as never was ſeen before at the election of a Biſhop, happened then by the divine and celeſtial grace of God. For when all the brethren had gathered themſelves together for the election of a Biſhop, and many thought upon divers notable and famous men, *Fabianus* himſelf being there preſent together with others, whenas every one thought leaſt, nay, nothing at all of him, ſuddenly from above there came a Dove, and reſted upon his head, after the example of the holy Ghoſt, which in likeneſs of a Dove deſcended upon our Saviour: and ſo the whole multitude being moved thereat, with one and the ſame Spirit of God, cried out chearfully with one accord, that he was worthy of the Biſhoprick: and immediately (as they report) he was taken and enſtalled Biſhop. At that time, when *Zebinus* Biſhop of *Antioch* had departed this life, *Babylas* came in place. And at *Alexandria*, when *Heraclas* the ſucceſſor of *Demetrius* had finiſhed his mortall race, *Dionyſius* one of *Origens* Diſciples, ſupplied the room.

Babylas Biſhop of *Antioch*. *Dionyſius* Biſhop of *Alexandria*.

Chap. 30. after the Greek.

Chap. XXIX.

Of Gregorius *and* Athenodorus *diſciples of* Origen.

When *Origen* executed his accuſtomed manner of teaching at *Cæſarea*, many flocked unto his leſſons, not only men of that country, but alſo infinite forreiners, who forſaking their native ſoil, became his diſciples: of which number as chief, we have known *Theodorus*, he was the ſame *Gregorius*, the moſt renowned Biſhop among us, and his brother *Anthenodorus*. He being ſtudious in the *Greek* and *Roman* diſcipline, ſo perſwaded them, that they embracing the ſincere love of Philoſophy, altered their former ſtudies unto the exerciſe and ſtudy of holy Scripture. And after they had continued with him the ſpace of five years, they profited ſo much in holy Scripture, that both being as yet young men, they were ordained Biſhops of certain Churches in *Pontus*.

Theodorus, who alſo was called *Gregorius Neocæſarienſis*, as *Socrates* writeth, *l.* 4. *c.* 22. *Athenodorus*.

Chap. 31. after the Greek.

Chap. XXX.

Of Aphricanus *an Eccleſiaſtical Writer, and his Books.*

The Hiſtory of *Suſanna* doubted of.

About that time was alſo *Aphricanus* renowned and much ſpoken of, the author of thoſe Commentaries entituled *of Ceſtes*, or, *Wedding girdles*. There is extant alſo an Epiſtle of his unto *Origen* to this effect, that he doubted whether the Hiſtory of *Suſanna* commonly read in *Daniel* was true or fained: whom *Origen* fully ſatisfied. There came alſo

to

to our hands of the same *Aphricanus* doing, five Volumes of Chronicles curiously penned, wherein he reporteth himself to have travelled unto *Alexandria*, because of the great fame of *Heraclas*, whom, excelling in Philosophical sciences and discipline of the *Gentiles*, we have shewed before to have been chosen Bishop of *Alexandria*. There is also of the same author, an Epistle unto *Aristides* of the difference of *disagreeing in the Genealogy of Christ*, written by *Matthew* and *Luke*, wherein he manifestly proveth the consent and agreement of the *Evangelists*, out of a certain History which came to his hands: whereof in his proper place, that is, in the First Book of this present History, we have already made mention.

Chap. XXXI.

Chap. 32. in the Greek.

When and where Origen *wrote unto the Prophets.*

About this time *Origen* published Commentaries upon *Esay*, afterwards upon *Ezekiel*: of the which upon the third part of the Prophet *Esay*, unto the vision of the four footed beasts in the wilderness, there came unto our hands thirty *Tomes*. And upon the Prophet *Ezekiel*, in the whole five and twenty, the which he wrote being at *Athens*. He began to Comment upon the *Canticles*, so that thereupon he finished five Books, and afterwards returning from *Cæsarea* he made them out ten Books. What need we presently to recite an exact Catalogue of his Works, for it requireth a severall Volume? whenas we have run them over in the life of *Pamphilus*, who suffered Martyrdome in our time: where we (commending the life of *Pamphilus*, his earnest and great study) have made Catalogues and Indexes for the Library which he builded, gathering together both the Works of *Origen* and also of other Ecclesiastical Writers: where if any man be disposed, he shall readily find all the perfect Volumes of *Origen*, as many as came to our knowledg. Now let us proceed further, to the discourse of that which followeth in this present History.

Chap. XXXII.

Chap. 33. in the Greek.

Origen *reduceth* Beryllus *into the right way, who aforetime judged not aright of the divine nature of Christ.*

Beryllus Bishop of *Bostra* in *Arabia*, of whom we have spoken alittle before, went about to establish forrein and strange doctrine from the faith, to the overthrow of the Ecclesiastical Canon. He was not afraid to say, that our Lord and Saviour, before his incarnation, had no being according unto the circumscription of a proper and severed substance, and that he had no proper divinity, but only his fathers divinity, dwelling in himself. Whenas by reason of this matter, many Bishops had dealt with him by conference and disputation, *Origen* also amongst others was sent for, who conferred with him at the first to understand the ground of his opinion, which being understood, and perceiving him not to believe aright, he rebuked him, perswaded him with reasons, convicted him with manifest proof, restrained him with true doctrine, and restored him again to his former sound opinion. The acts of *Beryllus*, the Synods summoned for his sake, the questions moved by *Origen* unto him; the disputations held in his own Congregation, with all the other circumstances thereunto appertaining, are at this day extant. And infinite other things have our elders remembred of *Origen*, all which I pass over as impertinent to this our present purpose. Such things as concern him and are necessary to be known, may be gathered out of the *Apology*, the which we wrote in his behalf, together with *Pamphilus* Martyr, (a man that flourished in our time) against contentious quarrellers.

Beryllus denied Christ to be the second person in Trinity, before he was made man.

Chap. XXXIII.

Chap. 34. in the Greek.

Of Philip *a Christian Emperor and his humility.*

When *Gordianus* had been Emperor of *Rome* six years, *Philip* together with his son *Philip*, succeeded him. Of this man it is reported, that he being a Christian, and desirous to be partaker and joyned with the multitude in the Ecclesiastical Prayers upon the last day of *Easter* Vigils, could not be admitted untill he had first rendred an account of his faith, and coupled himself with them which for their sins were examined

Philiph crowned Emperor, *An. Dom.* 246.

and placed in the room of penitents. For except he ſhould have done this, he could not be admitted: therefore becauſe he was faulty in many things, he willingly obeyed, and declared by his works his ſincere and religious mind towards God.

Chap. 35. in the Greek.

Chap. XXXIV.

Dionyſius *ſucceeded* Heraclas *at* Alexandria.

Anno Domini 249.

IT was the third year of the reign of *Philip*, and the ſixteenth year of *Heraclas* Biſhop of *Alexandria*, when *Dionyſius* ſucceeded him in the Biſhops See.

Chap. 36. in the Greek.

Chap. XXXV.

What time Origen *ſet his Scriveners on work, and when his other works were written.*

ABout that time, faith (as it was requiſite) taking root, and the Goſpel freely preached throughout the world, *Origen* (as they report) being above threeſcore years old, and much worn and waſted by reaſon of his long ſtudy and painfull exerciſe, now at length permitted that thoſe things which he had publickly preached and diſputed, ſhould by notaries be coppied out, which before he would not ſuffer to be done. Then wrote he againſt the Book of *Celſus* the Epicure, intituled, *The word of truth*, Eight Books. After them five and twenty tracts *upon the Goſpel after Matthew.* And others *upon the twelve Prophets*, whereof we have found five and twenty in the whole. There is extant an Epiſtle of his unto the Emperor *Philip*, and another unto his Wife the Empreſs *Severa*, with ſundry others, unto other men. Of the which, as many as we could find being ſcattered here and there (which exceeded the number of an hundred) we have collected and compriſed in ſeveral Volumes, to the end they ſhould no more be diſperſed. He wrote alſo to *Fabianus* Biſhop of *Rome*, and to ſundry other Biſhops and Governors of Churches, of his ſound opinions and doctrine. The ſpecialities thereof thou mayeſt ſee in the Sixt Book of our *Apology*, written in his behalf.

Chap. 37. in the Greek.

Chap. XXXVI.

Origen *confuted the* Arabians, *which taught that the ſouls were mortall.*

THere aroſe certain at that time in *Arabia* which were authors of pernicious doctrine, who taught, that in this preſent life the ſouls died, and periſhed together with the body, and that in the general reſurrection they aroſe together, and were reſtored to life again. A great Synod was ſummoned together for this cauſe, ſo that again *Origen* was ſent for, who publickly ſo diſcourſed and diſputed of this queſtion, that he purged and withdrew their ſeduced minds from this foul error.

Of this opinion was *John* the 22. Biſhop of *Rome.*

Chap. 38. after the Greek.

Chap. XXXVII.

Origen *openeth and confuteth the hereſie of the* Helceſaits.

THen alſo ſprang up another poiſoned opinion, namely, the hereſie of the *Helceſaits*, which was no ſooner riſen, but it was rooted out. *Origen* made mention thereof, expounding the fourſcore and ſecond *Pſalm* in the open audience of the Congregation, where he ſaith thus: *In theſe our dayes ſtept forth one which boaſted, that he was able to maintain the moſt deteſtable opinion, called the hereſie of the* Helceſaits, *lately ſowen in the Church. What cankred poiſon is contained in this opinion, I will tell you, leſt that ye alſo be deceived. This hereſie allloweth of ſome of the holy Scripture wholly, and alloweth of ſome other, both in the Old and New Teſtament. This hereſie denyeth* Paul *wholly. This hereſie counteth it an indifferent thing if thou deny or not deny with thy mouth in the time of perſecution, ſo that thou perſiſt faithfull in thine heart. They uſe a certain Book, which as they ſay came down from Heaven, the which whoſoever heareth and believeth (ſay they) ſhall obtain another kind of remiſſion of ſins than that which Chriſt purchaſed for us.* Thus went the affairs then,

Origen in 82. Pſalm.

Chap.

Chap. XXXVIII.

Chap. 39. after the Greek.

Of the persecution under Decius, *the martyrdome of many Bishops, and how that* Origen *was persecuted.*

Decius crowned Emperor *Anno Domini* 254. under whom as *Orosius* saith, the seventh persecution was raised.

AFter that *Philip* had been Emperor seven years, *Decius* succeeded him, who because of his grudge towards *Philip*, raised persecution against the Church, in the which persecution *Fabianus* Bishop of *Rome* was martyred, whom *Cornelius* did succeeded. In *Palæstina Alexander* Bishop of *Jerusalem*, when he had the second time endured confession for Christs sake before the tribunal seat of the President of *Cæsarea*, is cast into prison, where after a notable and famous testimony of his true faith, given before the judgement seat of the Lieutenant, he ended his mortal life: after whom *Mazabanes* was chosen Bishop of *Jerusalem*. And *Babylas* likewise Bishop of *Antioch* (even as *Alexander* Bishop of *Jerusalem*) after he had rendred an account of his faith, died in prison, whom *Fabius* succeeded. But what things, and how great they were which happened to *Origen* in that persecution, and how he died, the spitefull Devil deadly pursuing him with his whole troop, striving against him with all might, and every kind of slight that possibly could be invented: and specially against him above all the rest which then were persecuted to death: and what, and how great things he sustained for the doctrine of Christ: imprisonments and torments of body, scourging at iron stakes, stinch of close prison: and how that for the space of many days, his feet lay stretched four spaces asunder in the stocks: and how that constantly he endured the threats of fire, and all that the enemy could terrifie him with: and what end he made, after the Judge had wrought all means possibly to save his life: and what speeches he uttered, very profitable for such as need consolation: sundry of his Epistles truly, faithfull, and curiously penned, do declare.

Fabianus Bishop of *Rome*.
Alexander Bishop of *Jerusalem* died in prison.
Mazabanes Bishop of *Jerusalem*.
Babylas Bishop of *Antioch* died in prison.
Fabius Bishop of *Antioch*.
Origen is persecuted.

Chap. XXXIX.

Chap. 40. in the Greek.

How Dionysius *Bishop of* Alexandria *reporteth the perils himself stood in.*

Dionysius Bishop of *Alexandria* unto *Germanus*.

TOuching *Dionysius*, I will alledge out of his own Epistle unto *Germanus*, where he of himself writeth thus: *I take God to witness of that I speak, and he knoweth that I lye not. I fled away not greatly regarding mine own person, and yet not without the will of God. Long before that the persecution under* Decius *prevailed*, Sabinus *sent the surveyor of corn to seek me, for whose coming I remained at home three dayes: but he searching all places, high-wayes, rivers and fields, where he conjectured that I either hid my self, or passed by, was I wot not how blinded, so that he found not my house. He little thought that I continued at home in that heat of persecution. At length with great difficulty (God no doubt disposing my departure) the fourth day, I and my children, together with many other brethren left the City. And that our departure was caused by the divine providence of God, the sequels declare, wherein peradventure I stood unto many in good stead.* A little after he reporteth the casualties which happened after his flight, in this sort: *About sun-set, I was led by the souldiers together with my company, unto* Taposiris, *but* Timothy *(as God would) was neither present, nor taken. At length when he came, he found the house desolate, the servants keeping it, but he perceived that we were taken and gone.* Again after a few lines: *And what a wonderfull chance was that? I will truly report it you: One met* Timothy *by the way as he fled, and seeing him troubled and disquieted in mind, demanded of him the cause of his so quick speed, who forthwith openeth unto him the whole matter: the which when the passenger had learned, he passeth by, and goeth still on his journey, which was to a banquetting bride-house (* the manner was at such meetings to watch all night) and being come thither, he told the guests at table, all that he had heard by the way. They all together headily, as it had been a made match, rose up, and with all speed pursued us with a clamorous tumult: and when the souldiers which guarded us fled away, they fell upon us as we lay in our beds. I (God knows) at the first took them for thieves, and because I thought their coming was to rob and spoil, as I lay in my naked bed, I wrapped me in the sheet, and reached them the rest of my bedding. But they commanded me to arise and quickly to depart. Then understanding their drift, I cryed out, praying and beseeching them that they would suffer us to be gone. If they would benefit me at all, I prayed them to prevent such as would bring*

Dionysius Bishop of *Alexandria* was married.

* This custom in divers places is now adayes in ure.

me forth, and to behead me themſelves. When I had cryed thus, as my companions and partakers do very well know, they ruſhed out violently. I truly then caſt my ſelf proſtrate upon the pavement, they took me by hand and foot, they lugged me forth and carryed me away. There followed after ſuch as can teſtifie all theſe things; namely Gaius, Fauſtus, Peter *and* Paul, *which led me out of my loding, and laid me upon the bare back of an Aſs.* Thus *Dionyſius* wrote of himſelf.

Chap. 41. in the Greek.

Chap. XL.

Dionyſius *Biſhop of* Alexandria *reporteth the conſtancy of ſuch as were martyred at* Alexandria *under* Decius.

Dionyſius unto *Fabius* Biſhop of *Antioch.*

THe ſame *Dionyſius* in his Epiſtle unto *Fabius* Biſhop of *Antioch*, deſcribeth the ſundry torments of them which ſuffered Martyrdom at *Alexandria* under *Decius*, writing thus: *This perſecution was not begun by the Emperors Edict, but one whole year before. For there came unto this City a certain ſouthſayer and inventer of miſchief, who moved and ſtirred up the whole multitude of the heathens againſt us, and excited them to defend the ſuperſtition of their native ſoil: by whom they being thus provoked, and having won to their ſide ſuch as were of power and authority, to perpetrate all impious acts, they perſwaded themſelves, that the only worſhip of Devils and our ſlaughter, was piety it ſelf. Firſt then they apprehend a certain Miniſter whoſe name was* Metras, *and command him to utter blaſphemy, who for diſobedience therein is beaten with clubs, his face and eyes they pricked with ſharp quils, afterwards they led him forth into the ſuburbs and ſtoned him to death. Again, they bring into the Temple of Idols a faithfull woman named* Quinta, *and conſtrained her to worſhip, who contrarying and abhorring their Idols, had her feet bound together, and by them trailed and lugged all along the ſtreets, which were paved with ſharp ſtones, and withall being beaten againſt mil-ſtones and ſore ſcourged, ſhe was brought forth to the place, and executed. Which being done, they all with one accord violently ruſh into the houſes of the religious, and every one of the wicked leadeth the heady multitude unto their neighbours houſes whom they knew to be godly and well diſpoſed; and they deſtroy, ſpoil, ſteal and bear away the precious jewels: but the vile, the baſe, and the wooden ſtuff, they throw out into the ſtreet and burn it to aſhes: ſhewing forth thereby a reſemblance or ſpectacle of a City taken and ranſacked by the enemy. But the brethren gave back, and withdrew themſelves aſide, taking in good part and very chearfully the loſs of their gods, much like unto them of whom* Paul *hath teſtified. Neither do I remember any (one onely excepted) of them which were apprehended unto this day, that denyed the Lord. Furthermore, they laid hold upon the elderly and renowned Virgin* Apollonia, *they beat her cheeks, and knock out all the teeth in her head. Over againſt the City they prepare a pile; and threaten to burn her quick, unleſs ſhe would together with them utter blaſphemy. But ſhe lingring a little while, as though ſhe would take further deliberation, ſuddenly leaps into the fire, and is conſumed to aſhes. To be ſhort, they laid hold upon* Serapion, *who continued in his own houſe, whom they vex with ſundry grievous and bitter torments, bruſing all the members of his body, and throwing him down headlong from an upper chamber. There was no way left for us to paſs, no not the common high way, nor any paſſage, either by day or by night; they cryed out all, and exclaimed every where, there was no other choice but either to utter blaſphemy, or to be drawn and burnt at the ſtake. And theſe things (the more is the pity) endured too too long. But in the end, this ſedition and civil war overtook the ſeditious perſons themſelves, and turned upon them the ſelf ſame cruelty which they had practiſed upon us. So that for a little ſeaſon, we refreſhed our ſelves, their fury wherewith they raged againſt us being ſomewhat abated: but a while after, the alteration of the Imperial Scepter was made known unto us, which aforetime was very favourable unto us, but now threatened great miſchief to enſue. For the Emperors Edict is proclaimed, and that moſt dreadfull ſaying of our Saviour prognoſticated long ago now taketh place, that if it were poſſible, the very elect themſelves ſhould be offended. All do tremble and quake for fear, ſome forthwith of the meghtier ſort flye away, doubting what would befall them; ſome of their own accord are carryed away with their worldly affairs; ſome are perſwaded by their neighbours, and being called by their names, are preſent at their profane and impious ſacrifices; ſome waxed pale and trembled, not as though they would ſacrifice, but like to become*

Metras after torment is ſtoned to death.

Quinta ſtoned to death.

Apollonia is burned.

Serapion was thrown down and his neck broken.

The Edict of *Decius* againſt the Chriſtians. Matth. 24.

ſacrifices

sacrifices and oblations to the Idols, so that the whole multitude in compass derided them: for they seemed manifestly to be timorous, both to dye, and also to do sacrifice: some went stoutly unto the altars and affirmed boldly, that they were never Christians; of whom the Lord hath most truly foretold, That such should hardly be saved. *Some other there were that held with both sides: some fled, and some were taken, whereof divers endured fetters and imprisonment. Others some after long imprisonment, before they came unto the tribunall seat renounced their faith: some after they had stoutly endured torments, in the end denied Christ. But others that were blessed and valiant, as pillars or bulwarks of the Lord, being strengthened by him, and stout in protesting their faith, having gotten unto themselves worthy constancy and courage sufficient, became renowned Martyrs of the Kingdome of Heaven. The first was* Julianus *a gouty man, not able either to stand or go, he was brought forth by two which bare him on their shoulders, whereof the one afterwards fell from the faith, but the other called* Cronion, *whose firname was* Eunus, *together with the old* Julianus, *confessed and acknowledged the Lord (as it was meet) with a perfect and sound faith. They were both laid upon Camels, and scourged aloft, and in the end being thrown into the flashing fire, they were burned to ashes, in presence of the people which compassed them round about. Whenas they were brought forth, a certain souldier rebuked such as reviled them, wherefore they exclaimed against him, so that this valiant warriour of the Lord was brought forth to fight, who after that he had stoutly behaved himself in that great skirmish for the Christian faith, was beheaded. After him another, by Nation a* Lybian, *by appellation and blessing the true* Macar, *was often admonished by the Judge to deny Christ and renounce his faith, and for not consenting unto it, was burned quick. After them* Epimachus *and* Alexander, *when they had been long punished with fetters, tormented with sharp razors and bitter scourges, were thrown into a fiery pile, together with four women.* Ammonarion *also a holy Virgin, whom the Judge grievously tormented, for that she foretold him she would obey him in nothing, (which indeed she performed) was brought forth to execution. The rest as* Mercuria *a very honest Matron, and* Dionysia *a very fruitfull woman for childbearing (the which children notwithstanding she preferred not before the Lord) when they had confounded the Judge which used all kind of perswasions, and now was of the women overcome, after they were so tormented, that they were past all sense and feeling, they were beheaded with a sword: but* Ammonarion *passed them all, notably enduring all kind of torment.* Heron *also and* Ater, *and* Isidorus, *being* Egyptians, *together with* Dioscorus, *a young man of fifteen years old, were committed. First of all the Judge took the young man in hand with fair speeches, as though he were easie to be intreated; afterwards with torments, as though he were soon terrified; but he for all his perswasions, would neither bow at his flatteries, or break at his threats. The rest, after they had endured the most cruell rending and dis-joynting of their bodily members, he commanded to be burned with fire; but* Dioscorus *he set at liberty, wondring at his gracious countenance which gave a glistring shine, and the wise answers which proceeded out of his mouth, saying, he would grant him longer space to repent and remember himself, for his tender years sake. So that even at this day, the most renowned* Dioscorus *remaineth among us, waiting for larger and longer combat.* Nemesion *also an* Egyptian *is accused of theft: whereof after he had openly purged himself before the Centurion, again he is accused of Christianity, wherefore he was bound and brought before the President. But the most cruell and unjust Judge delivered him among the thieves, to be twice more grievously tormented and vexed, making him thereby the more blessed and honoured after the example of Christ. There stood before the tribunal seat certain souldiers:* Ammon, Zenon, Ptolomeus, Ingenuus, *and together with them old* Theophilus, *who (when any of the Christians came to hear the sentance or judgment, and now were ready to shrink) so struggled, that they were ready to burst within themselves; they nodded with their countenance, and beckned with their hands, exhorting them to constancy, with all signs and gestures of the body. The which when the multitude in compass had perceived, before that any laid hands on them, preventing their doings, they step forth before the bar, and proclaim themselves to be Christians: so that the President and his Assistants were amazed, and the Christians upon whom the sentence had past, were thereby emboldned to suffer, and the Judges marvellously afraid. These therefore departed from the tribunall seat very chearfull, and rejoyced in the testimony of their faith, God gloriously triumphing in them.*

Matth. 19.

Julianus burned.
Cronion was burned.

A Souldier beheaded.

Macar is burned.
Epimachus is burned.
Alexander is burned.
Four women burned.
Ammonarion is burned.
Mercuria and *Dionysia* beheaded.
Heron burned.
Ater burned.
Isidorus burned.
Dioscorus a Confessor.

Nemesion a Martyr.

Ammon, Zenon Ptolomaus, Ingenuus, and *Theophilus* Confessors.

Chap. 42. after the Greek.

Chap. XLI.

Of Iſchyrion *the Martyr with others. Of receiving after repentance ſuch as fell in perſecution.*

Dionyſius Biſhop of *Alexandria*, unto *Fabius* Biſhop of *Antioch*.

Many others (ſaith *Dionyſius*) *throughout the Cities and Villages were quartered and diſmembred by the Ethnicks, whereof for examples ſake I will rehearſe one.* Iſchyrion *being a Noble mans hired ſervant, and by Office his Steward, was commanded by his Maſter to do ſacrifice, and when he obeyed not, he was contumeliouſly reviled. The heathen Maſter ſeeing his Chriſtian Servant ſo conſtant, perſiſting in his former opinions, taketh a great cudgell in his hand, and beats his body and bowels till breath departed. What ſhall I ſay of the multitude of them which wander in the deſert and waſt mountains, conſumed with famine, hunger, cold, and diſeaſes, ſpoiled by thieves, and devoured of beaſts, whoſe bleſſedneſs and victories they that remain alive are able to teſtifie? Of theſe alſo I will alledge one for example; There was one* Chæremon *a very old man, Biſhop of a City called* Nilus, *who together with his wife, fled unto the mountains of* Arabia, *and returned home no more, nor could ever afterwards be ſeen. And though they were often ſought for of the brethren, yet could neither they nor their carkaſſes ever be found. Many alſo in theſe mountains of* Arabia, *were taken captives of the barbarous* Saracens, *whereof ſome were hardly ranſomed for great ſums of money, ſome not as yet, no, never unto this day appeared. And theſe things (brother) I write not in vain, but that thou mayeſt underſtand what and how great evils and miſchiefs have happened amongſt us, whereof they know more, which among all others have felt moſt.* And after a few lines again he writeth thus: *The Martyrs themſelves which lived amongſt us, now aſſociates with Chriſt, co-heirs of his Kingdome, and partakers of his Judgment, in that they ſhall judg together with him, have received again certain of the brethren which ſwerved from the faith, and fell to offer ſacrifice unto Idols; and beholding their converſion and repentance, knowing for ſurety, that they were to be received, inſomuch as God will not the death of a ſinner, they embraced them, retained them, and made them partakers of their prayers and trade of life. But what will ye adviſe us my brethren concerning ſuch? What have we to do in this caſe? Shall we be of one and the ſame mind with them? Shall we retaine their ſentence and favour, and ſhall we tender ſuch as they have pitied? Or ſhall we reject their cenſure, and ſit in judgment upon their ſentence? Shall we requite kindneſs with injury? Shall we deſtroy order? Shall we provoke God againſt us?* Theſe things to good purpoſe hath *Dionyſius* mentioned, touching them which fell in time of perſecution.

Chæremon Biſhop of *Nilus* was married.

Ezek. 8.

Chap. 43. after the Greek.

Chap. XLII.

Of receiving again ſuch as fell. The teſtimony of Cornelius *Biſhop of* Rome. *The hereſie of* Novatus, *and his impiety. A Synod held at* Rome *for the condemning of his hereſie.*

Novatus a Prieſt of *Rome*, puffed up with pride againſt ſuch as fell in time of perſecution through infirmity of the fleſh, as though there were no hope of ſalvation left for them, yea though they performed all that appertained unto true converſion and right confeſſion of the faith: became himſelf the auther and ringleader of his own hereticall ſect, to wit, of ſuch as through their ſwelling pride do call themſelves *Puritans*. Wherefore there was a Synod gathered together at *Rome* of threeſcore Biſhops, beſides many Miniſters and Deacons. Again, there met ſeverally many Paſtors of other Provinces, determining what was to be done in this caſe; where by uniform conſent of all, it was decreed, that *Novatus* together with ſuch as ſwelled and conſented unto this unnatural opinion, repugnant to brotherly love, ſhould be excommunicated and baniſhed the Church, and that the brethren fallen through the infirmity of the fleſh in the troubleſom times of perſecution, ſhould be received after that the ſalve of repentance and medicine of confeſſion were applied unto their maladies. There came to our hands the Epiſtles of *Cornelius* Biſhop of *Rome*, written unto *Fabius* Biſhop of *Antioch*, touching that Synod held at *Rome*, ſhewing therein what was decreed by all the Biſhops of *Italy* and *Africk*, and of other Provinces. Again, other Epiſtles of *Cyprian* in the *Roman* tongue, with the ſuperſcription of divers other Biſhops, wherein they ſhewed their conſent in this behalf: that ſuch as ſhrinked were to be upholden and cured: and that according

The *Novatians* call themſelves καθαροὺς, that is, *Puritans*.

Novatus is excommunicated.

according unto justice, the author of this heresie together with his adherents, was to be banished the Catholick Church. Unto these there was annexed another Epistle of *Cornelius* of the Synods Decrees. Again, another of the cause that moved *Novatus* thus to fall from the Church, whereof it will not be amiss, here to alledge some part, that the Reader may understand what manner of man he was. And to the end he would certifie *Fabius* of *Novatus* his disposition, *Cornelius* writeth thus: *I give thee to understand, that this jolly* Novatus *longed of old after a Bishoprick, and to the end he might conceal this his peevish desire, used this cloak of arrogancy. But first I will declare how he linked to his side certain Confessors.* Maximus *one of our Ministers, and* Urbanus, *who by confession of their faith procured unto themselves twice a notable name and estimation among us: again* Sidonius *and* Celerinus, *who through the goodness of God endured constantly all kind of torments, confirming the weakness of the flesh by the strength of his faith, and valiantly overcame the adversary: these men when they had considered better of him, and perceived his guile and inconstancy, his perjury and falshood, his inhumanity and suspicious head, returned unto the holy Church, revealed and detected unto many Bishops, and Elders, and lay-people which then were present, all his slights and devillish subtilties, the which of long time they had concealed, weeping and wailing that they had believed this deceitfull and malicious monster, and that they had forsaken the Church, yea, although it was but a little while.* Again, after a few lines in the same Epistle he saith: *We have seen in him (welbeloved brother) a wonderfull alteration and sudden change in a short space. This good man when he had protested with certain dreadfull oaths, that he never coveted any Bishoprick, suddenly as it were, by certain jugling feats, he stepped forth a Bishop. This Law-maker and Protector of the Ecclesiastical Science, when that he presumptuously endeavoured to challenge unto himself the title of a Bishop, not granted unto him from above, chose two men of a desperate condition, to be partakers of his heresie, whom he might send to a certain corner or lesser part of* Italy, *and thence to seduce three Bishops, plain, simple, and countrey men, by some crafty means, avouching and affirming, that they must in all the haste come to* Rome, *faining, that they together with other Bishops meeting for the same purpose, should appease and remove a certain schisme raised in the City. These being simple men, (as we said before) not knowing their crafty and mischievous fetches, after their coming were enclosed by such lewd persons as were suborned for the purpose, and about ten of the clock, whenas they were somewhat tipsie, and well crammed with victuals, were constrained to create him Bishop with imaginative and frivolous laying on of hands, the which craftily and subtilly, not compatible for his person, he challenged unto himself. One of them afterwards repented him, and returned into the Church, bewailing his fall, and confessing his fault, the whole multitude also intrtating him, whom he had received unto the company and Communion of the Laity. In the rooms of the other Bishops we ordained and sent from us such as should succeed them. Wherefore this jolly defender of the Gospel was ignorant that there ought to be but one Bishop in the Catholick Church, in the which he knoweth (for how should he be ignorant) that there are six and fourty Priests, seven Deacons, seven sub-Deacons, two and forty Acolytts, two and fifty Exorcists, and Readers, with Porters, Widows and impotent persons, about a thousand and fifty souls, who all are relieved through the grace and goodness of Almighty God: whom, so great a multitude and so necessary in the Church, and by the providence of God so copious and infinite, yea, a number of innumerable people, could not convert and turn to the Church, from this his desperate and damnable presumption.* Again a little after he writeth thus: *Now forwards I will orderly declare by what means, and by what trade of life he purchased unto himself the title of a Bishop. Think you that it was because of his conversation in the Church from the beginning, or because he endured many skirmishes and conflicts for his name, or that he stood in manifold and great perils for pieties sake? None of all these was true in him. The occasion of believing he took of Satan, which entred into him, and made there long abode. When he was delivered by the Exorcists, he fell into a dangerous disease, and because he was very like to dye, was baptized in the bed where he lay, if it may be termed a baptism which he received. For he obtained not after his recovery that which he should have done according unto the Canon of the Church, to wit, Confirmation by the hands of the Bishop. Insomuch then as he obtained not that, how came he by the holy Ghost?* And again a little after he saith: *He being loth to dye, and desirous of life, in the time of persecution denyed himself to be Priest. When he was intreated by the Deacons, and admonished to come forth out of the house wherein he had inclosed himself, and to minister unto the necessity of the brethren which wanted, he was so farre from yielding to the Deacons, that he went away and departed in a chafe, saying, that he would*

Cornelius Bishop of *Rome*, unto *Fabius* Bishop of *Antioch*. *Maximus*. *Urbanus*. *Sidonius* and *Celerinus* forsook *Novatus*. The qualities of *Novatus*.

How *Novatus* the heretick was made Bishop.

The order of the Clergy, in the Church of *Rome* in the time of *Cornelius*.

Novatus fell in time of persecution, and denied his order.

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no longer play the Prieſt, but addict himſelf unto another trade of Philoſophy. And again to this he annexeth that which followeth: *This good man forſook the Church of God, wherein he was baptized, and where alſo he took prieſthood upon him, by favour of the Biſhop, which through the laying on of hands allotted him thereunto, and (though all the Clergy, yea, and many of the Laity withſtood it, becauſe it was not lawfull to admit into the Clergy any that had been baptized in bed as he was) requeſted that he might be permitted to allow only this one.* Another inſolency of this man paſſing all the former, he reporteth thus: *When he diſtributed the oblation, and delivered to every man part thereof, he addeth this withal (conſtraining the ſilly ſouls before they received of his oblation, to ſwear, holding both their hands together, not looſed before they had thus ſworn, I will uſe their own words) ſwear unto me by the body and bloud of our Lord Jeſus Chriſt, that thou wilt never forſaken me, and flye unto* Cornelius. *The wretched man taſted not of the Bread before he had vowed unto him, and inſtead of that, when he receiving the Bread ſhould have ſaid* Amen, *he anſwered, I will not go unto* Cornelius. Again a little after he ſaith: *Now that thou mayeſt underſtand, that he is all bare and forſaken, rejected and left of the brethren, who daily return unto the Church, whom bleſſed* Moſes *(a Martyr who of late endured amongſt us a marvellous and notable martyrdom, being alive and perceiving his temerity and arrogancy) did excommunicate, together with five other Prieſts, which ſevered themſelves with him from the Church.* In the end of the Epiſtle he reciteth the Catalogue of Biſhops, who at their being at *Rome*, condemned the mad fantaſie of *Novatus*, writing both their names, and the Provinces where they governed. He citeth alſo the names and Cities of ſuch as were abſent, and had ſubſcribed by their letters. Theſe things hath *Cornelius* ſignified by his letters unto *Fabius* Biſhop of *Antioch*.

The Communion was then miniſtred and delivered into their hands, not pope in their mouths.

Moſes a Martyr.

Chap. 44. after the Greek.

Chap. XLIII.

Dionyſius *Biſhop of* Alexandria *reporteth of* Serapion *that fell in perſecution, how at his end he was deſirous to receive the Sacrament of the Lords Supper.*

Dionyſius alſo Biſhop of *Alexandria* in his letters to the aforeſaid *Fabius*, who in a manner yielded unto the ſchiſm, wrote many things of repentance, painting forth their patience which lately had been martyred at *Alexandria*. Whereof omitting many things, this one ſtrange act worthy of memory we have thought good to publiſh in this our Hiſtory: for thus he wrote, *I will certifie thee* (ſaith he) *of this one example which happened amongſt us. There was one* Serapion *dwelling among us, a faithfull old man, which of a long time lived without reprehenſion: but being tempted in perſecution, fell from the faith. He intreated very often that he might be received again, but none gave eare unto him, for he had done ſacrifice: and falling into a dangerous diſeaſe, lay ſpeechleſs and benummed of all his ſenſes the ſpace of three dayes; the fourth day after, being ſomewhat recovered, he called unto him a Nephew of his, his daughters ſon, and ſaid unto him: How long (ô my ſon) do ye withhold me? I beſeech you make haſt and abſolve me quickly: Call unto me one of the Prieſts; the which as ſoon as he had ſpoken he was ſpeechleſs again. The boy ran unto the Prieſt. But it was night, and the Prieſt was ſick, and could not come with him. Yet (becauſe I gave commandement, that ſuch as were about to dye, if humbly they requeſted, ſhould be admitted, to the end, that being ſtrengthened in faith, they might depart in peace) he delivered unto the boy a little of the Euchariſt, and commanded him to crimble or ſoke it, and ſo drop it by a little and a little into the old mans mouth. The boy returneth, and brings with him the Euchariſt. When he was hard by, before he came in,* Serapion *ſaid: Comeſt thou my ſon? the Prieſt cannot come, therefore diſpatch thou that which he commanded thee to do, and let me depart. The boy immixed or ſoaked the Euchariſt, and withall let it by drop meal into the old mans mouth: whereof when he had taſted a little, forthwith he gave up the ghoſt. Is it not manifeſt, that this old man was ſo long held back, untill he were abſolved and looſed from the link of ſin, by confeſſing in the preſence of many the fault he had committed?* Thus far *Dionyſius*.

Dionyſius Biſhop of *Alexandria*, unto *Fabius* Biſhop of *Antioch*.

Men of old received the Communion a little before their deaths.

Chap. XLIV.

Chap. 45. after the Greek.

The Epistle of Dionysius *Bishop of* Alexandria *unto* Novatus.

NOw let us see what he wrote unto *Novatus*, who at that time molested the Church of *Rome*. Because that he pretended the cause of his fall, and the occasion why he embraced that apostasie and schisme, to rise through the perswasion of certain brethren, as if he were thereunto compelled by them, mark how he writeth unto him: Dionysius *unto the brother* Novatus *sendeth greeting. If thou wast constrained against thy will (as thou sayest) thou wilt declare the same, if thou return willingly. Thou shouldest have suffered any thing rather than to rend asunder the Church of God. Neither is this martyrdome which is suffered for not severing and dividing the Church, of less glory than that which is tollerated for deniall of sacrifice unto devils. Yea in my judgment, it is of far greater glory. For in the one, martyrdom is suffered for one soul, in the other for the universall Church. But if thou either perswade the brethren, or constrain them to return to unity, this notable act will be far greater than the fault that went before, and the one will not be imputed, the other will be commended. If thou canst not perswade the rebellious and disobedient, save at leastwise thine own soul. I desire thy health in the Lord, and thy imbracing of peace and unity.* Thus he wrote to *Novatus*.

Dionysius Bishop of *Alexandria*, unto Novatus the heretick.

Chap. XLV.

Chap. 46. after the Greek.

The Catalogue of Dionysius Alexandrinus *Epistles concerning repentance.*

HE wrote an Epistle of repentance unto the brethren throughout *Ægypt*, wherein he layeth down his censure of such as fell, and describeth means to correct vices. Of the same matter there is extant an Epistle of his unto *Conon* Bishop of *Hermopolis*, and an exhortation unto his flock of *Alexandria*. Among these there is another written unto *Origen*, of martyrdome. Likewise he wrote of repentance unto the brethren of *Laodicea*, whose Bishop was *Thelymidres*, and to the brethren throughout *Armenia*, whose Bishop was *Meruzanes*. Moreover, he wrote unto *Cornelius* Bishop of *Rome*, approving his Epistle against *Novatus*: where he reporteth, that he was called of *Elenus* Bishop of *Tarsus* in *Cilicia*, and other his companions: *Firmilianus* Bishop of *Cappadocia*, and *Theoctistus* Bishop of *Palastina*, to meet them at the Synod held at *Antioch*, where divers went about to establish the schism of *Novatus*. He addeth besides, how he signified *Fabius* there to have deceased, and *Demetrianus* to have succeeded him Bishop of *Antioch*. He wrote of the Bishop of *Jerusalem* these words: *The renowned* Alexander *died in prison*. There is extant another Epistle of *Dionysius* unto the *Romans*, delivered by *Hippolytus*. Again he wrote another of peace and repentance. Another unto the confessors which cleaved unto the opinion of *Novatus*. Again other two Epistles unto such as were converted unto the Church. And to many others he wrote very profitable Tracts for the studious Readers to peruse.

Conon Bishop of *Hermopolis*.

Thelymidres.
Meruzanes.
Cornelius.
Elenus.
Firmilianus.
Theoctistus.
Fabius.
Demetrianus.
Alexander.
Hippolytus.

The End of the Sixt Book.

THE

THE SEVENTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

CHAP. I.

The wickedness of Decius *and* Gallus *the Emperors. The death of* Origen.

* Chap. 1. in the Greek. *Gallus* was created Emperor, *Anno Dom.* 255. *Origen* dieth. *Dionysius* Bishop of *Alexandria* in his Epistle to *Hermammon*.

NOw taking in hand the Seventh Book of the Ecclesiastical History, the great *Dionysius* Bishop of *Alexandria* shall stand us in good stead with his Commentaries and Epistles, wherein he described all the severall acts of his time. Herehence will I begin this present Book. * When *Decius* had not raigned full two years, he was slain together with his sons, whom *Gallus* succeeded: at what time *Origen* of the age of threescore and nine years, departed this life. But of the aforesaid *Gallus*, *Dionysius* wrote unto *Hermammon* in this manner: *Neither did* Gallus *perceive the impiety of* Decius, *neither did he foresee what seduced him, but stumbled at the same stone which lay right before his eyes, who when the Imperiall Scepter prosperously fell unto him, and his affairs went luckily forwards, chased away the holy men which prayed for peace and his prosperous estate, and so together with them he banished the prayers continually poured unto God for him.* And thus much of him.

The Translator unto the Reader.

INsomuch as Eusebius *throughout his Sixt Book almost in every Chapter, hath written at large of the famous Clerk and great Doctor of* Alexandria, *by name* Origen, *and now also in the beginning of his Seventh Book reporteth of his end, and that in few words: I thought good for the Readers sake, for the more absolute and perfect deliverance of the story, and for the further knowledg of his end, to annex hereunto, a worthy History out of* Suidas *a Greek Writer, who lived about a thousand years ago, touching the things which happened unto* Origen *a little before his death.* His words are these.

The Life of *Origen* out of *Suidas*.

Suidas in the life of *Origen*.

Origen *is said to have suffered much affliction for Christs sake, being famous, eloquent, and trained in the Church even from his youth up: but through envy he was brought before the Rulers and Magistrates, and through the despitefull subtilty and crafty invention of Satan, he was brought into great slander and blemish of infamy. They say, the authors of iniquity devised that a man should work the feat, that is, they prepared an* Ethiopian *or fowl black Moor, beastly to abuse his body. But he not able to away with, neither willing to hear of so horrible an act, brake out into loud speeches, and exclaimed at both the things which were given him in choice, rather than the one that he would do the other: and in the end he consented to sacrifice. Wherefore when they had put Frankincense in his hand, they threw it into the fire upon the altar. By this means he was by the Judges put from martyrdome, and also banished the Church. When he had thus done, he was so ashamed, that he left* Alexandria, *and got him to* Judea: *being come to* Jerusalem, *and well known for his learned expositions and gifts of utterance, he was intreated of the Priests to bestow a Sermon upon the people in the Church and open Assembly, for he was then a Minister. After great intreaty, and in a manner constrained by the Priests, he rose up, took the Bible, opened it, and happened upon this parcel of Scripture:* Unto the ungodly said God, why doest thou Preach my Laws, and takest my Covenant into thy mouth? *When he had thus read, he clasped the Book, sat down, and burst out into tears, together with all the audience which wept with him. He lived unto the time of* Gallus *and* Volusianus, *that is, untill he was threescore and nine years old: he resteth at* Tyrus, *where he was also buried.* So far *Suidas*.

The choice was, that either a black-Moore should play the *Sodomite* with him, or he himself should sacrifice unto Idols. Psal. 50.

The

The Translator unto the Reader.

I Have thought good also, here to to lay down his *Lamentation*, the which *Origen* himself wrote in the Greek tongue with his own hand, when after his fall, and the deniall of his Master *Christ Jesus*, he wandered to and fro with great grief and torment of conscience, the which St *Jerome* translated into Latine, and is found extant among the Works of *Origen*, He lamented as followeth.

The Lamentation of *Origen*.

The Lamentation of Origen.

In the bitter affliction and grief of mind, I go about to speak unto them which hereafter shall read me thus confusedly and without order, furiously disposed to sit upon the tribunall seat of Christ, together with the Saints in heaven: and how can I speak whenas the tongue is tyed, and the lips dare not once move or wagge? The tongue doth not his office, the throat is dammed up, all the senses and instruments are polluted with iniquity. But I will proceed on; And first, I will fall to the ground on my bare knees, and make mine humble supplications unto all the Saints and blessed of God, that they will help me silly wretch, which by reason of the superfluity of my sinne, dare not crave ought at the hands of God. O ye Saints, and blessed of God, with wateriſh eyes and wet cheeks, soked in dolour and pain, I beseech you to fall down before the mercy seat of God for me miserable sinner. Woe is me, because of the sorrow of my heart: Woe is me, that my soul is thus afflicted: Woe is me, that am compassed thus on every side, and shut up in my sinne, and that there is no health in me: Woe is me, O mother, that ever thou broughtest me forth, for a skilfull Lawyer to be overthrown in his unrighteous dealing: for a righteous man to fall into extream impiety: Woe is me, O mother, which broughtest me forth, a righteous man to be conversant in unrighteousnes: an heir of the kingdome of God, but now an inheritour of the kingdome of the devil: a perfect man, yet a Priest found wallowing in impiety: a man beautified with honour and dignity, yet in the end blemished with shame and ignominy: a man beset with many evils, and choaked with infamous doings: Woe is me, O mother, which broughtest me forth as an high and lofty turret, yet suddenly turned down to the ground: as a fruitfull tree, yet quickly withered: as a burning light, yet forthwith darkned: as a running fountain, yet by and by dried up. Woe is me, that ever I was bedecked with all gifts and graces, and now seem pitifully deprived of all. But who will minister moisture unto the temples of my head, and who will give streams of tears unto mine eyes, that I may bewail my self in this my sorrowfull plight? Alas, O Priest-hood, how shall I bewail thee? Alas, O Ministery, how shall I lament thee? O all you my friends, tender my case, pity my person, in that I am dangerously wounded. Pity me, O all ye my friends, in that I am now become an abject person. Pity me, O ye my friends, in that I am now with sorrow come to nought. Pity me, O ye my friends, in that I have now trodden under foot the seal and cognisance of my profession, and joyned in league with the Devil. Pity me, O ye my friends, in that I am rejected and cast away from the face of God: it is for my leud life that I am thus polluted, and noted with open shame. Bewail me, whom the Angels have bewailed: Bewail me, whom all the Saints have bewailed: Bewail me, whom every man hath bewailed: Bewail me, O all ye the Nations under heaven, in that I am fallen from my glory. The Lord hath made and engraffed me a fruitfull vine, but instead of pleasant clustered grapes, I brought forth pricking thorns. Bewail me also, for that instead of grapes I brought forth brambles. But let the well-springs of tears be stirred up, and let my cheeks be watered, let them flow upon the earth and moisten it, for that I am soaked in sinne, and born in mine iniquities. I see my Priest-hood lament over me, I see all joy sorrowing over me, I see the spider over my seat building his cobwebbe, I see and behold my self all sorrowfull and pensive; every creature sorroweth at my case, for that I was wont heretofore to pour out praises unto God for them all. Alas, what have I felt, and how am I fallen? Alas, how am I thus come to nought? There is no sorrow comparable unto my sorrow, there is no affliction that exceedeth my affliction, there is no bitternes that passeth my bitterness, there is no lamentation more lamentable than mine, neither is there any sinne greater than my sinne, and there is no salve for me. Where is that good shepherd of souls? Where is he that went down

He calleth upon the Saints, in the same sense as he doth in his sorrowfull plight upon all other creatures under heaven.

from Jeruſalem *to* Jericho, *which alſo ſalved and cured him that was wounded of the thieves? Seek me out, O Lord, which am fallen from the higher* Jeruſalem, *which have broken the vow I made in Baptiſme, which have profaned my cogniſance, in that I dealt injuriouſly with thy bleſſed name. Alas that ever I was Doctor, and now occupy not the room of a Diſciple. Thou knoweſt, O Lord, that I fell againſt my will; whenas I went about to enlighten others, I darkned my ſelf: when I endeavoured to bring others from death to life, I brought my ſelf from life to death: when I minded to preſent others before God, I preſented my ſelf before the Devil: when I deſired to be found a friend and favourer of godlineſs, I was found a foe, and a furtherer of iniquity: when that I ſet my ſelf againſt the aſſemblies of the wicked, and reproved their doings, there found I ſhame, and the moſt peſtilent wound of the Devil: When that I was ignorant and unskilfull in the divers ſleights of ſtrivers, which commonly intrap men, I allured and exhorted them to the knowledge of the Sonne of God. Wherefore after much ſifting, they promiſed me (unhappy man) crafty conveyances to avoid the ſubtilty of Satan. But after that I departed from them, the Devil in the ſame night transformed himſelf into an Angel of light, and reaſoned with me: ſaying, When thou art up in the morning, go on, and perſwade them, and bring them unto God if they demand ought of thee. If in caſe they condeſcend and hearken unto thee, do it and ceaſe not, ſtaggering nothing at the matter, to the end many may be ſaved. And again, the Devil going before to prepare the way, whetted their wits to deviſe miſchief againſt me, ſilly wretch, and ſowed in their minds hypocriſie, diſſimulation and deceit. But I, O unhappy creature, ſkipping out of my bed at the dawning of the day, could not finiſh my wonted devotion, neither accompliſh my uſuall prayer, but wiſhing that all men might be ſaved, and come unto the knowledge of the truth, folded and wrapped my ſelf in the ſnares of the Devil. I got me unto the wicked, I required of them to perform the covenant made the night before, (I ſilly ſoul not knowing of any thing) and we came unto the Baptiſme. O blinded heart, how didſt thou not remember! O fooliſh minde, how didſt thou not bethinke thy ſelf! O witleſſe brain, how didſt thou not underſtand! O thou ſenſe of underſtanding, where didſt thou ſleep! But it was the Devil which provoked thee to ſlumber and ſleep, and in the end ſlew thy unhappy and wretched ſoul. He bound my power and might, and ſtailed me of my knowledge: he bound my power and might, and wounded me. I anſwered but in a word, and became reproachfully defamed. I ſpake without malice, yet felt I ſpight. The Devil raiſed an aſſembly about me, and pronounced againſt me that unjuſt ſentence:* Origen *(ſaith he) hath ſacrificed O thou Devil, what haſt thou done unto me! O thou Devil, how haſt thou wounded me! I bewailed ſometime the fall of* Sampſon, *but now have I felt farre worſe my ſelf: I bewailed heretofore the fall of* Solomon, *yet now am I fallen farre worſe my ſelf. I have bewailed heretofore the ſtate of all ſinners, yet now have I plunged in them all.* Sampſon *had the hair of his head clipt and cropt off, but the crown of glory is fallen from off my head.* Sampſon *loſt the carnall eyes of his body, but my ſpirituall eyes are digged out. It was the wylineſſe of a woman that brought him to his confeſſion, but it was mine own tongue that brought me to this ſinfull fall. And even as he wanted after the loſſe of his earthly poſſeſſion: ſo my tongue having bolted out this wicked ſaying, deprived me of the ſpirituall gifts, which ſometime have flowed with heavenly riches. And even as he being ſevered from the* Iſraelites, *and cleaving unto forreiners, endured theſe things: ſo I going about to ſave notorious ſinners, brought my ſelf captive unto captives, and the bondſlave of ſin. Alas, my Church liveth, yet am I a widower. Alas, my ſons be alive, yet am I barren. Alas, every creature rejoyceth, and I alone forſaken and ſorrowfull. Alas, O Church, wherein I was gladſome. Alas, O ſeat, wherein I ſate full merry. Alas, O Spirit, which heretofore cameſt down upon me, why haſt thou forſaken me? I am forſaken and become deſolate, becauſe of the corruption and filth of mine iniquity. Bewail me that am deprived of all goodneſſe. Bewail me, O ye bleſſed people of God, which am baniſhed from God. Bewail him that is bereaved of the holy Ghoſt. Bewail me, that am thruſt out of the wedding chamber of Chriſt. Bewail me, who once was thought worthy of the Kingdome of God, but now altogether unworthy. Bewail me, that am abhorred of the Angels, and ſevered from the Saints of God. Bewail me, for that I am condemned to eternal puniſhments. Bewail me, for that I am here on earth, and now tormented with the prick of conſcience. I do fear death, becauſe it is wicked. I do fear the dreadfull day of judgment, for that I am damned for ever. I do fear the puniſhment, for that it is eternall. I do fear the Angels which over-ſee the puniſhment, becauſe they are void of mercy. I do fear out of meaſure all the torments, and what ſhall do I wot not, being*

The policy of Satan was, to have *Origen* to confirme the Chriſtians at the time of ſacrifice, not to the end they might be ſaved (as his pretence was) but that *Origen* might be taken with the manner, and preſently conſtrained either to ſacrifice or deny his Maſter, which fell out in the end. It ſeemeth by this, that ſome promiſed *Origen* they would be baptized, but when it came to the pinch, they made him to ſacrifice.

Origen bewaileth his excommunication.

*being thus on every side beset with misery. If there be any man which can, I beseech him now to assist me with his earnest prayers, and with his sorrowfull tears. For now it behoveth me to shed infinite tears for my great sin. Who knoweth whether the Lord will have mercy upon me, whether he will pitty my fall, whether he will tender my person, whether he will be moved with my desolation, whether he will shew mercy unto me, whether he will have respect unto my humility, and incline his tender compassion towards me? But I will prostrate my self before the thresholds and porches of the Church, that I may intreat all people both small and great, and I will say unto them: Trample and tread me under foot, which am the foolish salt, and unsavoury salt; tread me which have no tast or relish of God; tread me which am fit for nothing. Now let the Elders mourn, for that the staffe whereto they leaned is broken. Now let the young men mourn, for that their Schoolmaster is fallen. * Now let the virgins mourn, for that the advancer thereof is defiled. Now let the Priests mourn, for that their patron and defender is shamefully fallen. Now let all the Clergy mourn, for that their Priest is fallen from the faith, woe is me that I fell so loudly. Woe is me that I fell most dangerously, and cannot rise again. Assist me, O holy Spirit, and give me grace to repent. Let the fountains of tears be opened, and gush out into streams, to see if that peradventure I may have the grace worthily and throughly to repent, and to wipe out of the book of the conscience, the accusation printed against me. But thou, O Lord, think not upon polluted lips, neither weigh thou the tongue that hath uttered lewd things: but accept thou repentance, affliction, and bitter tears, the dolour of the heart, and the heavines of the soul, and have mercy upon me, and raise me up from out of the mire of corruption, for the puddle thereof hath even choaked me up. Woe is me that sometime was a pearl glistering in the golden garland of glory, but now thrown into the dust, and trodden in the mire of contempt. Woe is me, that the salt of God now lieth in the dunghill. But how great streams of lamentations shall wipe and purifie mine humble heart? Now I will address my self, and turn my talk unto God. Why hast thou lifted me up, and cast me down? For as thou hast exalted me with the divine word of thy heavenly wisedom, so methinks I stick in the depth of sinne, which my self have wrought. I had not committed this impiety, unless thou haddest withdrawn thine hand from me. But it is thy pleasure, O Lord, which art good, to do all things graciously, and I on the other side being a fool, have foolishly fallen. But why, O Lord, hast thou shut up my mouth by thy holy Prophet* David? *Have I been the first that sinned? or am I the first that fell? Why hast thou thus forsaken me, being desolate and rejected, and banished me from among thy Saints, and astonied me to preach thy laws? What man is he born of a woman that sinned not? What man is he that ever was conversant here upon earth, and did no iniquity? This I say, because thou hast forsaken me.* David *himself first, who shut up my mouth, sinned too bad in thy sight; yet after his repentance, thou receivedst him to mercy. Likewise Saint* Peter, *the pillar of truth, after his fall wiped away that bitter passion with salt tears, slaying sinne, and purging away the venome of the serpent, not continuing long in the puddle of infidelity. But they in favour were thought worthy of mercy: and this I speak, to the end these things may take effect. Woe is me that I fell thus most wickedly. Woe is me that mine adventure in these things was so unfortunate. But now I humbly beseech thee, O Lord, insomuch as I have felt farre worse, call me back, O Lord, for that I tread a most perilous and ruinous way. Grant me that good guide and teacher the holy Ghost, that I be not made a pricking hedg-hog, and become an habitation for devils, but that I may tread under foot the devil which trode me, and overcoming his slights, may be restored again to the former health and salvation: Remember not, O Lord, the iniquity of thine humble suter, who sometime have celebrated unto thee the function of priesthood. Remember not, O Lord, the iniquity of me, who made answer with wicked language. Now, O all you which behold my wound, tremble for fear, and take heed that ye slumber not, neither fall into the like crime: but come joyntly, which have the same measure of faith, let us assemble together, and rend our hearts, and provoke streams of tears to gush out of the temples of our heads. For when these run and flow upon the face of the earth, there will follow remission of sins, the pains will be avoided, and the torments shall not be felt. I mourn and am sorry from the heart root (O ye my friends) that ever I fell from aloft, I have fallen, and am bruised, there is no health in me. Let the Angels lament over me, because of this my dangerous fall. Let the garlands and crowns of the Saints lament over me, for that I am severed from among their blessed assemblies. Let blessed* Aaron *lament over me his priesthood. Let the holy Church lament over me, for that I am ruinously decayed. Let all the people*

* *Origen* gelded himself to imbrace virginity, therefore justly may he be termed an advancer: in the end, he did sacrifice, and committed whoredom with the devil, then was he defiled.

Psal. 102.

Psal. 50.

Psal. 51.

Matth. 26.

lament over me, for that I have my deaths wound. I ſee the clouds in the skies ſhadowing the light from me, and the Sun hiding his bright beams. But now you do all ſee and perceive the Prophet David *hath ſhut the door of my mouth I was conſtrained of the holy Biſhops to break out into ſome words of exhortation, and taking the book of* Pſalms *into my hand, I prayed, and opened: and I lighted upon that ſentence, the which I am aſhamed to repeat, yet compelled to pronounce:*

Pſal. 50. Unto the ungodly ſaid God: Why doeſt thou preach my laws, and takeſt my covenant in thy mouth? *But bewaile me, and lament this my bitter ſorrow. Bewail me, who am in like caſe with the reprobate* Jews. *For that which was ſaid unto them by the Prophet, now ſoundeth alike in mine ears. What ſhall I do, that am thus beſet with many miſchiefs? Alas, O death, why doeſt thou linger? To wit, that thou mayeſt ſpite and bear me malice. O Satan, what miſchief haſt thou wrought unto me? How haſt thou pierced my breſt with thy poiſoned dart? Thinkeſt thou that myruine will avail thee any thing at all? Thinkeſt thou to procure unto thy ſelf eaſe and reſt, while that I am grievouſly tormented? Who is able to ſignifie unto me, whether my ſins be wiped and done away? Whether that I have eſcaped the pains which greatly I feared? Who is able to ſignifie unto me, whether again I ſhall be coupled and made companion with the Saints?*

Luke 16. *O ye the Saints of God, for that I am not worthy to hear the meſſage of them that bring ſuch tidings (but preſuming farre worſe practices) have heard the terrible threats of the Evangeliſts. Alas, O the boſome of* Abraham, *the which I am deprived of. Alas that I became partaker with the rich man of his condemnation in the horrible pit, and partner of his thirſt, in the bitter place full of all ſorrow and heavineſs. Alas, O father* Abraham, *intreat for me, that I be not cut off from thy coaſts, the which I have greatly longed after, yet not worthily, becauſe of my great ſin.*

Pſal. 80. *But, O Lord, I fall down before thy mercy ſeat, have mercy upon me, which mourn thus out of*

Luke 15. *meaſure, which have greatly offended, which have ſhed many ſalt and bitter tears, whoſe miſerable caſe every creature hath lamented. Why haſt thou broken down my hedg and ſtrong holds? The wild Boar out of the wood hath deſtroyed me, and the wild beaſt of the field hath eaten me up. Rid me, O Lord, from the roaring Lion. The whole aſſembly of Saints doth make interceſſion unto thee for me, which am an unprofitable ſervant. The whole quire of Angels do intreat thee for me, which have grievouſly offended: that thou wilt ſhew mercy unto the wandring ſheep, which is ſubject to the rending teeth of the ravenous Wolf. Save me, O Lord, out of his mouth: ſuffer me not to become the ſacrifice of ſin, but let down upon me thine holy Spirit, that with his fiery countenance he may put to flight the crooked fiend of the Devil: that I may be brought home*

Pſal. 30. *again unto thy wiſdom: that the bill of ſin written againſt me may be blotted out: that my lamentation may ceaſe in the evening, and receive joy in the morning. Let my ſackcloth be rent aſunder, and gird me with joy and gladneſs. Let me be received again into the joy of my God: let me be thought worthy of his kingdom, through the prayers and interceſſion of the Saints, through the earneſt petitions of the Church, which ſorroweth over me, and humbleth her ſelf unto Jeſus Chriſt; To whom with the Father and the holy Ghoſt, be all glory and honour for ever and ever, Amen.* So far *Origen.*

Chap. II.

Of the Biſhops of Rome, *and of the controverſie then raiſed of Baptiſm.*

Lucius Biſhop of *Rome.* *Steven* Biſhop of *Rome.*

When *Cornelius* had ended full three years in the Biſhops See of *Rome*, *Lucius* ſucceeded, who enjoyed the room not fully eight moneths, and after him was *Steven* choſen Biſhop. Unto this *Steven*, *Dionyſius* wrote his firſt Epiſtle of Baptiſme, whenas at that time there was no ſmall controverſie raiſed: whether they which returned from any hereſie whatſoever, ſhould be rebaptized, or after the ancient manner be received with prayer and laying on of hands.

Chap.

CHAP. III.

Steven *Bishop of* Rome *reprehendeth* Cyprian *Bishop of* Carthage *for rebaptizing of heretick.*

THen first of all *Cyprian* Bishop of *Charthage* thought the hereticks no other way to be admitted and purged from their error, than by baptism. But *Steven* thought good that nothing should be innovated, prejudicial to the tradition prevailing of old: for which cause he was greatly offended with *Cyprian.* The error of *Cyprian.*

CHAP. IV.

Dionysius *writeth unto* Steven *Bishop of* Rome, *of the matter in controversie, and of the peace which followed after persecution.*

DIonysius when he had often written unto him of this matter, at length certifieth him, that persecution being ceased, all the Churches enjoyed peace, embraced unity, and detested the erroneous novelties of *Novatus*: he writeth thus,* *Understand now, ô brother, that all the Churches throughout the East, yea, and beyond, are united together, which aforetime were divided and at discord among themselves. All the governors of the Churches every where are at one, rejoycing exceedingly at the peace which happened beyond all expectation.* Demetrianus *of* Antioch, Theoctistus *of* Cæsarea, Mezabanes *of* Jerusalem, Marinus *of* Tyrus, Alexander *who is dead,* Heliodorus *of* Laodicea, *which succeeded after the death of* Thelymidres, Helenus *of* Tarsus, *all the Churches of* Cilicia, Firmilianus *and all* Cappadocia. *I have only recited the most famous Bishops, lest my Epistle become over large, and the reading be over tedious. All* Syria *and* Arabia, *two wherewith ye are pleased, and to whom presently ye write, and* Mesopotamia, Pontus *and* Bithynia: *and that I may utter all in one word, every one, every where rejoyceth, glorifying God in concord and brotherly love.* So far *Dionysius. Steven* when he had been Bishop of *Rome* two years died, and after him came *Xystus* in place. And to him wrote *Dionysius* another Epistle of Baptism, laying down the censure of *Steven* and other Bishops. Of *Steven* he saith thut: *He wrote an Epistle touching* Helenus *and* Firmilianus, *and all* Cilicia, Cappadocia, Galatia, *and the bordering nations, that he would not communicate with them for that cause, to wit, for that they rebaptized hereticks. Consider that this is a weighty matter. For truly, as I hear, in the greatest Synods of Bishops it is decreed: that such as renounce any heresie should first again be instructed, then be washed and purged of the dregs of the old and impure leven. And hereof I wrote unto him, requesting him to certifie me again: and to our welbeloved fellow ministers* Dionysius *and* Philemon *who at the first gave their censure with* Steven, *and now they write unto me, to whom at the first I wrote briefly, but now at large.* So far presently of this question in controversie.

* Chap. 5. in the Greek. *Dionysius* Bishop of *Alexandria*, unto Steven Bishop of *Rome.*

Xystus Bishop of *Rome.*

Dionysius Bishop of *Alexandria*, unto *Xystus* Bishop of *Rome.*

CHAP. V.

Of the Sabellian heresie.

Chap. 6. in the Greek.

MAking relation of the Sabellian hereticks then prevailing, he writeth thus: *Forasmuch as many brethren of both parts have presented their books and disputations in writing unto me, touching the impious doctrine lately sown at* Pentapolis *in* Ptolemais, *containing many blasphemies against the Almighty God, and Father of our Lord Jesus Christ, and withall much incredulity touching his only begotten Son, and first begotten of all creatures, and the Word incarnate, and senseless ignorance of the holy Ghost; Some of them I have written out as God gave me grace, with greater instruction, and sent the copies unto you.*

Dionysius Bishop of *Alexandria*, unto *Xystus* Bishop of *Rome.*

CHAP. VI.

Dionysius *being warned from above, read with great profit the books of hereticks. He thinketh that such as return from their heresies, should not be rebaptized.*

Chap. 7. after the Greek.

DIonysius in his third Epistle of Baptisme, writeth thus unto *Philemon* a *Roman* Minister: *I have read over the traditions and commentaries of hereticks, not infecting my mind*

Dionysius Bish. of *Alexandria*, epist. 3. of

baptiſme, unto *Philemon* a Miniſter of *Rome*.

with their impure cogitations, but profiting my ſelf ſo much thereby, that I reprehended them with my ſelf, and deteſted them utterly. And when I was brotherly and charitably forbidden by a certain Miniſter, who feared leſt I ſhould wallow in the puddle of their malicious writings, whereby my ſoul might periſh, (who, as I thought, ſaid the truth) a certain viſion came unto me from above, plainly commanding, and ſaying, Read all whatſoever cometh into thine hands: for thou ſhalt be able to weigh, to prove and try all; and by this means at the firſt, thou cameſt unto the faith. I thankfully received the viſion, as agreeable unto the voice of the Apoſtle ſpeaking unto mightier men: Be you tryed ſtewards or diſpoſers of the myſteries of God. Again, after he had ſpoken ſomewhat of all the hereſies before his time, he proceedeth on thus: *I have received this Canon and rule of bleſſed* Heraclas our Pope: * *Such as returned from hereticks, whether they fell from the Church or fell not, but were ſuſpected to participate with them, and being diſcovered to have frequented the company of one that publiſhed falſe doctrine, he excommunicated, neither admitted though they intreated, before they had openly pronounced all they had heard of the adverſaries; and then at length he gathered them together, not requring that they ſhould be baptized again. For a good while before, they had obtained the holy Ghoſt by his means.* Again, when he had largely intreated hereof, he writeth thus: *And I am ſure of this, that not only the Biſhops of* Africk *have practiſed the like, but alſo the Biſhops our predeceſſors of old in the moſt famous Churches, and in the Synods of the brethren at* Iconium *and* Synadis, *with the advice of many have decreed the ſame. Whoſe ſentences to overthrow, and raiſe contention and brawling among the brethren, I cannot away with. Thou ſhalt not (as it is written) alter the bounds of thy neighbour, which thy fathers have limited.*

1 Pet. 4.

Heraclas Biſhop of *Alexandria* called a Pope, *ergo*, it was not the peculiar title of the Biſhop of *Rome*.

* The Canon of *Heraclas*.

Deut. 19. Prov. 22.

Chap. VII.

The ſame Dionyſius *of the* Novatian *hereſie.*

His fourth Epiſtle of Baptiſm is written unto *Dionyſius* then a *Roman* Miniſter, but afterwards there placed Biſhop. Whereby we may conjecture, how he was counted wiſe and famous, by the teſtimony of *Dionyſius* Biſhop of *Alexandria*. He wrote unto him after other things, in this manner of *Novatus*.* *We are not without juſt cauſe offended with* Novatus, *which hath rent aſunder the Church of God, and drawn divers of the brethren unto impiety and blaſphemies, and hath publiſhed of God a moſt impious and prophane kind of doctrine, charging the moſt loving and merciſull God with the title of ſlander and unmercifulneſs. And moreover he hath renounced Baptiſm: he hath made ſhipwrack of his former faith and confeſſion: he hath chaſed away the holy Ghoſt from them, though there remain ſome hope of the tarying or returning of the holy Ghoſt into them again.*

* Chap. 33 in the Greek. *Dionyſius* Biſhop of *Alexandria*, unto *Dionyſius* a Miniſter of *Rome*, but afterwards Biſhop, *epiſt.* 4. of Baptiſme. Chap. 9. in the Greek.

Chap. VIII.

Dionyſius *reporteth of one that ſorrowed, becauſe he had received Baptiſme of hereticks.*

Dionyſius Biſhop of *Alexandria*, *epiſt.* 5. unto *Xyſtus* Biſhop of *Rome*.

The fift Epiſtle of *Dionyſius* is extant unto *Xyſtus* Biſhop of *Rome*, where after he had written many things againſt hereticks, he reporteth this one thing which happened in his time, writing thus: *In good ſooth (brother) I ſtand in need of advice and counſel, and I crave your opinion, for that a certain thing happened unto me, wherein I fear leaſt I be deceived. When the brethren were gathered together, a certain man, to all mens thinking of the faith, an ancient Miniſter, of the Clergy before my time, and as I ſuppoſe before bleſſed* Heraclas, *being preſent when ſome were baptized, and hearing the interrogatories and anſwers, came unto me, weeping and wailing, and falling proſtrate before my feet, confeſſed and proteſted, that the baptiſm wherewith he was baptized of the hereticks was not the true baptiſm, neither had it any agreement with that which is in ure among us, but was full of impiety and blaſphemies. He ſaid he was ſore pricked in conſcience, yet durſt not preſume to lift up his eyes unto God, for that he was chriſtened with thoſe prophane words and ceremonies. Wherefore he prayed that he might obtain this moſt ſincere purification, admiſſion, and grace: the which thing I durſt not do, but told him, that the daily communion many times miniſtred, might ſuffice him. When he had heard thankſgiving*

ſounded

sounded in the Church, and himself had sung thereunto Amen : *when he had been present at the Lords table, and had stretched forth his hand to receive that holy food, and had communicated, and of a long time had been partaker of the body and blood of our Lord Jesus Christ, I durst not again baptize him, but bad him be of good chear, of a sure faith, and boldly to approach unto the communion of the Saints. But he for all this mourneth continually, horrour withdraweth him from the Lords table, and being intreated, hardly is perswaded to be present at the Ecclesiasticall prayers.* There is another Epistle of his, and of the Congregation under his charge, unto *Xystus* and the Church of *Rome*, where at large he disputeth this question. Again, there is another under his name, touching *Lucianus* unto *Dionysius* Bishop of *Rome*. But of these things thus much.

Chap. IX.

Chap. 10. in the Greek.

How Valerianus *raised persecution against the Christians.*

THey that ruled the Empire with *Gallus*, enjoyed it not full two years, but were deprived of this life : and *Valerianus* together with his son *Galienus* succeeding in the Empire. What *Dionysius* wrote of him, it may be gathered by his Epistle unto *Hermammon*, where he saith : **It was revealed unto* John, *for a month was given unto him (saith he) to utter proud speeches and blasphemies, and power was given him, and two and fourty moneths. Both things are wonderfull in* Valerianus, *and we have to consider how that above all his predecessors he was disposed at the first gentle towards all the men of God, meek and friendly minded. For there was none of all the Emperors before him so courteous and friendly affected towards them, no not they which openly were counted Christians. He at the first embraced our men most familiarly, most lovingly, and that openly, so that his palace was replenished with professors of the faith, and accounted for the Church of God. But the master and ruler of the* Ægyptian *sorcerers synagogue, perswaded him afterward to slay and persecute those sincere men, and Saints of God, as adversaries and impugners of their most impure and detestable sorceries : for the godly then prevailed so much, and do prevail at this day, that being present, and with their countenance only blowing the contrary, and resisting as it were with a little speech, scattered the bewitchings of those detestable devils) he brought to pass impure ceremonies, execrable enchantments, and abominable sacrifices : he made a slaughter of miserable children : he sacrificed the sons of infortunate parents : he searched the bowels of the newly born babes, spoiling and rending asunder the shaped creatures of God, as if by such hainous offences he should become fortunate.* Again after a few lines he saith : Macrinus *offered up unto them gratulatory gifts, and presents for good luck of the hoped Empire. For before it was commonly blazed that he should be created Emperor, he respected not the consonancy of reason, neither the publick or common affairs, but was subject unto the curse of the Prophet, saying :* Woe be unto them which prophesie after their own hearts desire, and respect not the publick profit. *He understood not the universall providence and wisdom of him which is before all in all, and above all. Wherefore he is become a deadly foe unto the Catholick and Christian faith. He out-lawed and banished himself from the mercy of God : and as he fled farthest from the Church, so hath he answered the etymology of his name.* Again, he saith : Valerianus *was by his means driven and given over unto such reproachfullness and abominations, that the saying of* Esay *was verified in him : And they (saith he) chuse their own wayes and abominations, which their souls lusted after, and I will select them their own illusions, and recompence them their own sins. This Emperor was mad, and doting over the Empire otherwise than becam his Majesty, not able by reason of his maimed body, to wear the Imperiall robes, brought forth two sons, followers of the fathers impiety. In them was that prophecy manifest, where God promised to punish the sins of the fathers upon the children, unto the third and fourth generation of such as hate him. He poured his impious desires (whereof he could not be satisfied) upon the pates of his sons, and posted over unto them his malice and spite against God.* So far *Dionysius* writeth of *Valerianus*.

Valerianus created Emperor together with *Galienus* his son.

* *Anno Domini* 256.

Under him was raised the eighth persecution against the Church of God.

* *Dionysius* Bishop of *Alexandria*, unto *Hermammon*.

Apoc. 13. Satan.

Macrinus signifieth one standing a far off. Esay 66.

Exod. 20.

CHAP.

Chap. X.

Of the danger that Diouyſius *himſelf ſtood in.*

But of the perſecution wherewith himſelf was ſore afflicted, and what things together with others he ſuffered for his conſcience Godwards, his words do teſtifie, where he inveyeth againſt *Germanus* one of the Biſhops which at that time backbited him, his words are theſe: *I fear me leaſt that of neceſſity I fall into great fooliſhneſs and temerity, declaring the wonderfull pleaſure of God in our behalf.* * *Inſomuch as it is commendable to conceal the ſecrecy of the King, and glorious to publiſh abroad the works of God, forthwith then I will ſhew the wilfulneſs of* Germanus. *I came unto* Æmilianus, *not alone, for there accompanied me my fellow Miniſter* Maximus, *and the Deacons* Eauſtus, Fuſebius, Chæremon. *Alſo there came with us one of the brethren of* Rome, *all which then were preſent.* Æmilianus *ſaid not unto me ſpecially, Raiſe no conventicle: for this would have been ſuperfluous, and the laſt of all, he having recourſe unto that which was firſt. His ſpeech was not of making no conventicles, but that we ſhould be no Chriſtians at all, and commanded me to ceaſe henceforth from Chriſtianity. For he thought, that if I altered mine opinion, divers other would follow me. I made him anſwer neither unreverently nor tediouſly: That we ought to obey God rather than men. Yea I ſpake with open proteſtation: I worſhip God, which is only to be worſhipped, and none other, neither will I be changed, neither ceaſe henceforth from being a Chriſtian. This being ſaid, he commanded us to depart to a certain village adjoyning upon the deſert called* Cephro. *Now hear what is recorded to have been ſaid of either pars: when* Dionyſius, *and* Fauſtus, *and* Maximus, *and* Marcellus, *and* Chæremon *were brought forth,* Æmilianus *ſate in the Preſidents room. I have ſignified (ſaith he) by word here unto you, the clemency of our lieges and lords the Emperors towards you. They have granted your pardon, ſo that you return unto that which nature it ſelf bindeth you unto, ſo that you adore the gods which guard this Empire, and forget thoſe things which repugne nature. What anſwer make you unto theſe? I hope you will not ungratefully refuſe their clemency, inſomuch as they counſel you to the better.* Dionyſius *anſwered: All men do not worſhip all gods, but ſeverall men ſeverall gods, whom they think good to be worſhipped. But we worſhip and adore the one God the worker of all things, who committed this Empire unto the moſt clement Emperors,* Valerianus *and* Galienus, *unto whom alſo we pour inceſſant prayers for their reign, that it may proſperouſly continue. Then* Æmilianus *the Preſident ſaid: What let is there, I beſeech you, but that naturally you adore that your god (inſomuch as he is a God) together with theſe our gods?* Dionyſius *anſwered: We worſhip no other God. To whom* Æmilianus *the Preſident ſaid: I ſee you are altogether unthankefull, you perceive not the clemency of the Emperors, wherefore ye ſhall not remain in this City, but ſhall be ſent into the parts of* Lybia, *unto a place called* Cephro. *This place by the commandment of our Emperors, I have picked out for you. It ſhall not be lawfull for you and others to frequent Conventicles, neither to have recourſe (as they call them) unto Churchyards. If any of you be not found in that place which I have appointed for you, or in any Conventicle, let him under his peril. There ſhall not want ſufficient proviſion: depart therefore whither ye are commanded. But he conſtrained me, although ſickly, to depart with ſpeed, deferring no not one day, how then could I raiſe or not raiſe a Conventicle?* Again after a few lines he ſaith: *Truly we are not abſent, no not from the corporall Congregation of the Lord: for I gather ſuch as are in the City, as if I were preſent, being indeed abſent in the body, but preſent in the ſpirit. And there continued with us in* Cephro *a great Congregation, partly of the brethren which followed us from out of the City, and partly of them which came from* Egypt. *And there God opened unto me a door unto his Word: yet at the beginning we ſuffered perſecution and ſtoning, but at the length, not a few of the* Painims *forſaking their carved Images, were converted. For unto ſuch as before had not received, then firſt of all we preached the Word of God. And inſomuch as therefore God had brought us among them, after that the miniſtery was there compleated, he removed us unto another place: for* Æmilianus *would tranſport us unto more rough places of* Lybia, *as he thought, and gave commandment, that all from every where ſhould repair unto* Mareôta, *where he alloted unto ſeverall men, the ſeverall villages of that place, and commanded that we chiefly among all the reſt, ſhould be prevented in our journey. For by taking us up by the way, the reſt would eaſily follow after. But I hearing we muſt depart from*

* Chap. 11. in the Greek. Tob. 12. *Dionyſius* Biſhop of *Alexandria*, againſt *Germanus* epiſt. *ad Hermammon.*

Acts 5.

Dionyſius with his company is baniſhed into a certain deſert called *Cephro.*

from Cephro, *and knowing not the place whither we were commanded to go, neither remembred I that ever afore I heard it named, for all that took my journey willingly and chearfully. But when I understood we must remove unto* Colluthio, *how I was then affected, my companions do know very well. And here I will accuse my self. For at the first I fretted, and took it very grievously. If places better known and more frequented had fallen unto our lot, it should never have grieved me. But that place whither I should repair, was reported to be destitute of all brotherly and friendly consolation, subject to the troublesome tumult of travellers, and violent invasion of thieves. Yet I took no small comfort in that the brethren told me it was nigh to a City. For* Cephro *brought me great familiarity with the brethren of* Egypt, *so that our Congregation increased. But there I supposed it might fall out (for that the City was nigh) that we should enjoy the presence of familiar, friendly, and beloved brethren, which would be frequent unto us and refresh us, and that particular Conventicles in the farther suburbs might be raised, which indeed came to pass.* Again of other things which happened unto him, thus he writeth : Germanus *peradventure glorieth of many confessions, and can tell a long tale of the afflictions which he endured. But what can be repeated on our behalf ? sentences of condemnation, confiscations, proscriptions, spoiling of substance, deposition of dignities, no regard of worldly glory, contempt of the praises due unto Presidents and Consuls, threatnings of the adversaries, the suffering of reclamations, perils, persecutions, errors, griefs, anguishes, and sundry tribulations which happened unto me under* Decius *and* Sabinus, *and hitherto under* Æmilianus. *Now I pray you where appeared* Germanus ? *What rumour is blazed of him ? But peradventure I bring my self into great folly for* Germanus *sake.* The same *Dionysius* in his Epistle unto *Domitius* and *Didymus*, made mention again of them who then were persecuted : saying, *It shall seem superfluous to recite the names of our men, in that they were many, and to me unknown. Notwithstanding take this for certain ; There were men, women, young men, old men, virgins and old women, souldiers and simple men, of all sorts and sects of people : whereof some after stripes and fire were crowned Victors, some after sword, some other in small time sufficiently tried, seemed acceptable sacrifices unto the Lord. Even as hitherto it hath appeared to suffice me, because he hath reserved me unto another fit time known unto himself : who saith,* In a time accepted have I heard thee, and in the day of salvation have I holpen thee. *And because you are desirous to understand of our affairs, I will certifie you in what state we stand. You all heard, how I, and* Cajus, *and* Faustus, Peter *and* Paul, *when we were led bound by the Centurion, Captains, souldiers and servants, certain men inhabiting* Mareôta, *rushed out, set upon us, and drew us away by violence, although we were not willing to follow them. But I truly and* Cajus, *and* Peter, *alone among all the rest, deprived of the other brethren, were shut up in a close dungeon, distant three dayes journey from* Paretonium, *in the waste desert and noisome countrey.* Afterwards he saith : *In the City there hid themselves certain of the brethren which visited us secretly ; of the Ministers,* Maximus, Dioscorus, Demetrius, Lucius, *and they that were more famous in the world, as* Faustinus *and* Aquila, *these now wander I wot not where in* Egypt. *And of the Deacons there remained alive after them which died of diseases,* Faustus, Eusebius, *and* Chæremon. *God strengthened and instructed this* Eusebius *from the beginning, to minister diligently unto the Confessors in prison, and to bury the bodies of the blessed Martyrs, not without great danger. And yet unto this day the President ceaseth not cruelly to slay some that are brought forth : to tear in pieces other some with torments : to consume other with imprisonment and fetters, commanding that none come nigh them, and enquiring daily if any such men be attainted. Yet for all that God refresheth the afflicted with chearfullness and frequenting of the brethren.* These things hath *Dionysius* written in the aforesaid Epistle. Yet have we to understand, that this *Eusebius* whom he calleth a Deacon, was in a while after chosen Bishop of *Laodicea* in *Syria* ; and *Maximus*, whom he calleth a Minister, succeeded *Dionysius* in the Bishops See of *Alexandria* : and *Faustus* who then endured confession with him, was reserved unto the persecution of our time, a very aged man, having lived many dayes, at length among us was beheaded and crowned a Martyr. Such were the things which happened unto *Dionysius* in those dayes.

What *Dionysius* suffered for the faith.

Dionysius Bishop of *Alexandria*, unto *Domitius* and *Didymus*.

Isai. 49.
2 Cor. 6.

Of *Eusebius* Bishop of *Laodicea*, read the last Chapter of this seventh Book.

Maximus.
Faustus.

CHAP.

Chap. 12. after the Greek.

Chap. XI.

Of the Martyrs in Cæſarea.

Priſcus, Malchus, and *Alexander* torn in pieces of wild beaſts.

AT *Cæſarea* in *Paleſtina*, in the perſecution under *Valerianus*, there were three famous men, for their faith in Chriſt Jeſu, delivered to be devoured of wild beaſts, and beautified with divine martyrdom: whereof the firſt was called *Priſcus*, the ſecond *Malchus*, the third *Alexander*. The report goeth, that theſe men leading an obſcure and countrey life, firſt of all blamed themſelves for negligence and ſlothfulneſs, becauſe they ſtrove not for the crown of martyrdome, but deſpiſed thoſe maſteries, which that preſent time diſtributed to ſuch as coveted after celeſtial things; and taking further adviſement therein, they came to *Cæſarea*, went unto the Judg, and enjoyed their deſired end. Moreover they write, a certain woman of the ſame City, in the ſame perſecution, with like triall to have ended her life, who as they report was inclined to the hereſie of *Marcion*.

A woman torn in pieces of wild beaſts.

Chap. 13. after the Greek.

Chap. XII.

How that peace inſtead of perſecution, was reſtored by the benefit of Galienus *the Emperor.*

An. Dom. 262.

NOt long after *Valerianus* having ſubdued the *Barbarians*, his ſon got the ſupremacy, and ruled the Empire with better adviſement: and forthwith releaſed and ſtayed the perſecution raiſed againſt us, by publick Edicts; and to the end, that the Preſidens and chief Governors of our Doctrine might freely after their wonted manner execute their office and function, he gave them his letters, commanding that it ſhould be ſo, which are as followeth: *The Emperor* Cæſar, Publius, Licinnius, Galienus, *Virtuous, Fortunate*, Auguſtus: *unto* Dionyſius, Pinna, Demetrius, *together with the reſt of the Biſhops, ſendeth greeting. The benefit of our gracious pardon we command to be publiſhed throughout the whole world, that they which are detained in baniſhment, depart the places inhabited of Pagans. For the execution whereof, the copy of this our Edict ſhall be your diſcharge, leaſt any go about to moleſt you: and this which you now may lawfully put in ure, was granted by us long ago. Wherefore* Aurelius Cyrenius *our high Conſtable, hath in his keeping the copy which we delivered unto him.* There is extant alſo another conſtitution of his unto other Biſhops, wherein he permitteth them to enjoy and frequent the places called Church-yards.

Galienus the Emperor, in the behalf of the Chriſtians.

Chap. 14. after the Greek.

Chap. XIII.

The famous Biſhops of that time.

ABout that time was *Xyſtus* Biſhop of *Rome*: *Demetrianus* after *Fabius* Biſhop of *Antioch*: *Firmilianus* of *Cæſarea* in *Cappadocia*: *Gregorius* over the Churches thorowout *Pontus*, and his brother *Athenodorus*, familiars of *Origen*. At *Cæſarea* in *Paleſtina* after the death of *Theoctiſtus*, *Domnus* was choſen Biſhop, whom in a ſhort time after, *Theotecnus* ſucceeded, who alſo was at the ſchool of *Origen*. And at *Jeruſalem* (*Mazabanus* being departed this life) *Hymenæus* enjoyed the Biſhoprick, who lived with us many years.

Chap. 15. after the Greek.

Chap. XIV.

How that Marinus *a ſouldier, through the perſwaſion of* Theotecnus *ſuffered Martyrdome at* Cæſarea.

Marinus was beheaded.

ABout that time whenas the Church enjoyed peace thorowout the world, at *Cæſarea* in *Paleſtina* there was one *Marinus* a famous ſouldier for feats of arms, of noble linage, and great ſubſtance, beheaded for the teſtimony of Chriſt. The cauſe was this: There is a certain dignity among the *Romans* called the *Centurions Vine*, the which whoſoever doth obtain, is called a *Centurion*. When the room was void, the company called *Marinus* to this degree: *Marinus* being preferred, another came before the tribunal ſeat, and accuſed him, affirming that it was not lawfull by the antient laws for him to enjoy that *Roman* dignity, becauſe he was a Chriſtian, and ſacrificed not unto the Emperors, and

and that it was his turn next to come in place. The Judge being very much moved with this (his name was *Achajus*) firſt demanded what opinion *Marinus* was of: and when he ſaw him conſtantly confeſſing himſelf to be a Chriſtian, he granted him three hours ſpace to deliberate. This being done, *Theotecnus* Biſhop of *Cæſarea* calleth unto him *Marinus* from the tribunall ſeat, taketh him in hand with exhortations, leadeth him by the hand into the Church, ſetteth him down in the Chancel, laieth his cloak aſide, ſheweth him the ſword that hung by his ſide, afterwards pulleth out of his pocket a *New Teſtament*, ſetteth it over againſt the ſword, and bad him chuſe whether of thoſe two he preferred or liked beſt, for the health of his ſoul. When he immediately ſtretching out his hand, had taken up the Book of holy Scripture; Hold faſt then, ſaith *Theotecnus* unto him, cleave unto God, and thou ſhalt enjoy the things thou haſt choſen, being ſtrengthned by him, and go in peace. After he had returned thence, the crier lifted his voice, and called him to appear at the bar, the time granted for deliberation being now ended. Standing therefore at the bar, he gave tokens of the noble courage of his faith, wherefore in a while after, as he was led, he heard the ſentence of condemnation, and was beheaded.

A notable perſwaſion unto martyrdome.

Chap. XV.

Chap. 16. after the Greek.

Of the favour which Aſtyrius *a noble man bare towards the Martyrs.*

HEre is mention made of *Aſterius*, becauſe of his moſt friendly readineſs and ſingular good will he bare unto the perſecuted Chriſtians. This man was one of the Senators of *Rome*, well accepted of the Emperors, in good eſtimation with all men for his noble ſtock, and well known for his great ſubſtance: who being preſent at the execution of the Martyr, took up his body, laid it on his ſhoulders, being arraied in gorgeous and coſtly attire, and provided for him a moſt noble funeral. Infinite other things are reported by his familiars to have been done of him, whereof divers lived unto this our time.

Aſtyrius a Senator of *Rome*, and a favourer of the Chriſtians.

Chap. XVI.

Chap. 17. after the Greek.

Aſtyrius *by his prayers repreſſed and bewraied the juggling and deceit of Satan.*

ANother ſtrange fact is reported to have been practiſed at *Cæſarea Philippi*, which the *Phœnicians* call *Paneas*, at thoſe fountains which ſpring out of the foot of the mount *Panejus*, whence the river *Jordan* hath his original: they report, that the inhabitants of that place have accuſtomed upon a feſtival day to offer ſome ſacrifice or other, which thorow the power of the Devil never afterwards appeared, which alſo ſeemed in the ſight of the beholders a notable miracle. *Aſtyrius* on a time being preſent at the miracle, perceiving that many at the ſight thereof were amazed, pitied their erroneous eſtate, lifted his eyes up unto heaven, and prayed Almighty God in Chriſt Jeſus his name, that Satan the ſeducer of that people might be bewraied, and reſtrained from ſeducing any longer of mortal men. Which when he had prayed (as the report goeth) forthwith the ſacrifice ſwam on the top of the water, and the beholders ceaſed to wonder, ſo that from that time forth, there was no ſuch miracle ſeen in that place.

The Devil is put to flight by faſting and prayer.

Chap. XVII.

Chap. 18. after the Greek.

Of the image of the woman cured of the bloudy-flux, the image of Chriſt and of ſome of the Apoſtles.

INſomuch as we have made mention of this City *Paneas*, I think I ſhall offend if I paſs over with ſilence a certain Hiſtory worthy to be related to the poſterity. The report goeth, that the woman whoſe bloudy-flux we learn to have been cured by our Saviour in the Goſpel, was of the aforeſaid City, and that her houſe is there to be ſeen, and a worthy monument yet there to continue, of the benefit conferred by our Saviour upon her. That there ſtandeth over an high ſtone, right over againſt the door of her houſe, an image of braſs reſembling the form of a woman kneeling upon her knees, holding her hands before her, after the manner of ſupplication. Again, that there ſtandeth over againſt this another image of a man molten of the ſame mettal, comely arrayed in a ſhort veſture, and ſtretching forth his hand

Luke 8. Matth. 9.

Monuments of memory, and not for ſuperſtition.

hand unto the woman, at whoſe feet in the ſame pillar there groweth up from the ground a certain unknown kind of herb, in the height unto the hem of the braſen Images veſture, curing all kind of maladies. The picture of the man, they report to be the image of *Jeſus*. It hath continued unto our time, and is to be ſeen of travellers that frequent the ſame City. Neither is it any marvel at all, that they which of the *Gentiles* were cured by our Saviour, made and ſet up ſuch things, for that we have ſeen the pictures of his Apoſtles, to wit, of *Paul*, of *Peter*, and of *Chriſt* himſelf, being graven in their colours, to have been kept and preſerved. For the men of old, of a heatheniſh cuſtome, were wont to honour after this manner, ſuch as they counted Saviours.

To erect an image is an hetheniſh cuſtome.

The cenſure of the Tranſlator, touching the aforeſaid Images.

TOuching the truth of this Hiſtory, we may not doubt but that there was ſuch a town, ſuch a woman, and of ſuch a diſeaſe cured by our Saviour, for the holy Evangeliſts do report it. And that there were ſuch images reſembling Chriſt and the woman (monuments of memory and not of ſuperſtition) and that there was ſuch an herb of ſo wonderfull an operation, we cannot deny, inſomuch that many do teſtifie the ſame, ſome by hear-ſay, and ſome other that they ſaw it. Yea thus much we may note with Euſebius *in the ſame Chapter, that the original erection of theſe and ſuch like images was derived from the* Gentiles, *who of a heatheniſh cuſtome were wont to adore ſuch as of old time had benefited them, with the ſetting up of their pictures, for monuments, in remembrance of them. Touching the miraculous operation of the herb, we may aſſure our ſelves, that it proceedeth neither by virtue of the picture, neither by the prayer of the other, being both dumb pictures, but by ſome ſecret permiſſion of the wiſdom of God. Either to reduce the Infidels at that time to the belief of the ſtory, or to admoniſh the Chriſtians, that health was to be looked for only of Chriſt, and no other advocate. After the death of* Euſebius, Sozomenus (*l. 5. Eccl. hiſt. c. 20.*) *reporteth that* Julian *the apoſtata took down the image of Chriſt, and ſet up his own in the ſame place, which with violent fire that fell from heaven, was cleft aſunder in the breſt, the head broken off with the neck, and ſticked in the ground. For* Julian *had taken down the image of Chriſt, not to withdraw the people from idolatry, but in malice and deſpite of that new religion, and erected up his own image, to the intent the people ſhould worſhip it, purpoſely to deface Chriſt (even as they do now, that willingly break Gods Commandments, to maintain and uphold their own Traditions.) Therefore God ſtrake* Julians *image from heaven with lightning, and rent it in pieces, ſo that there remained of it (as* Sozomenus *writeth) reliques long after. This God did, not that he was pleaſed with the ſetting up of pictures, but in token of his wrath and diſpleaſure againſt* Julian, *for committing ſo deſpitefull a deed.*

Chap. 19. after the Greek.

Chap. XVIII.

Of the Biſhops See of Jeruſalem.

The See of *Jeruſalem* long preſerved and continued.

THe Biſhops See of *James*, who firſt by our Saviour and his Apoſtles was placed Biſhop of *Jeruſalem*, (whom the holy Scriptures do honour with the title of Chriſts brother) was unto this time preſerved, which thing the brethren there ordinarily ſucceeding, have manifeſtly ſhewed unto all men. Inſomuch that the Elders of old, and the men alſo of theſe our dayes, have honoured holy men, and do ſtill honour them for pities ſake, with convenient reverence. And theſe things go after this ſort.

Chap. 20. after the Greek.

Chap. XIX.

Dionyſius *Biſhop of* Alexandria *wrote of Holydaies and* Eaſter.

Dionyſius beſides the aforeſaid Epiſtles, wrote at that time alſo ſuch Epiſtles as are extant of Holydaies, where he intreateth of the feaſt of *Eaſter*, with ſolemn Sermons in praiſe thereof. The one of them he entituled to *Flavius*, the other to *Domitius* and *Didymus*, where he expounded the Canon, continuing the ſpace of eight years; allowing the feaſt of *Eaſter* to be celebrated at no time, but after the ſolſtitiall Spring. Moreover, he wrote another Epiſtle unto his fellow-Miniſters throughout *Alexandria*. Again unto others ſeverally when the time of perſecution was now at hand.

CHAP. XX.

Chap. 21. after the Greek.

Dionysius *writeth of the sedition in* Alexandria.

WHenas now peace in manner prevailed, he returned to *Alexandria*, where again that City was so troubled with sedition and civil wars, that it was unpossible for him to visit all the brethren throughout the City, which were divided into both the seditious parts. And again, upon the Feast of *Easter*, as if he had been in exile, he sent unto them his Epistles, even out of *Alexandria*. Afterwards he wrote another Epistle of *Holy-days* unto *Hierax* Bishop of *Ægypt*, where he maketh mention of the sedition raised at *Alexandria* in this sort: *It is no marvel at all, if it be grievous for me to confer by Epistles with them which are far distant, whenas even with my self, it is become impossible for me to consult with my self, and to confer with mine own proper soul. For I am constrained to write unto mine own bowels, my companions, and consenting brethren, Citizens of the same Church, and how my writings may be conveyed unto them, seems very difficult. A man may easier take his journy, I say not without the compasse of these Coasts, but from East unto West, than travel from* Alexandria *it self to* Alexandria. *For the mid way of this City is more unpassible and unmeasurable than that vast and croß wilderneſſe which the* Israelites *wandered in the continuance of two generations, and then the Sea, which divided it self, and walled them in compasse, deep and penetrable, in whose high way the* Ægyptians *were drowned: the calm and quiet shores resembling oftentimes the red Sea, for the slaughters committed upon them. The flood that relieved the City, seemed sometime drier and noisomer than the dry and stony wilderneſſe, where* Israel *passing, thirsted so much that he murmured against* Moses, *and the drink by the power of God (which only worketh marvellous things) gushed out of the high rock: sometime again it so overflowed, that the whole region in compasse, both way and field, were aflote, and threatned the violence of mighty waters, even such as were in the time of* Noah. *This flood continually slideth, being polluted with blood and slaughter, and drowned carcasses, much like that which in the time of* Moses *was changed for* Pharaohs *sake into blood and putrifaction. And what other floods can purifie this wave, when all things are to be cleansed with water? And how can the Ocean-sea being wide and vast, compassing the whole world, season the bitterness of this Sea? How can the flood running out of Paradise, whose fountain is fourfold, into the which it is divided, flow into one heap, and wash away this shed blood? And when can the air be purged of these noisom and contagious vapours? Such fumigations are lifted from off the earth, such winds from out of the Sea, such air from out of floods, such exhalations from out of havens, as if certain putrified issue distilled out of rotten carkasses, and mingled it self with all the four elements. And as yet they wonder and enquire, whence proceed these continual plagues and grievous diseases: whence proceed these infections which prevail among us: whence come these sundry and manifold destructions of mortal men: and wherefore this great City cannot contain henceforth as many Citizens, if they were numbred from the cradle to dotage, as heretofore it hath bred (as they call them) gray heads. There were in times past so many from fourty to seventy, as now the number of all sorts cannot answer; and of them also who heretofore from fourteen to fourscore years were assigned and allotted for distribution of publick relief. Again, they which were young in sight behaved themselves like elderly men. And though they see mankind without intermission to diminish and consume from off this earth, they tremble not, though their general rooting out and destruction increase and prevail daily.*

Dionysius Bish. of *Alexandria* unto *Hierax* Bishop of *Ægypt*.

CHAP. XXI.

Chap. 22. after the Greek.

Of the Plague at Alexandria, *and the humanity which the Christians shewed unto the Heathen.*

WHen the noisome infection had overtaken these civil wars, and the Feast of *Easter* now drew nigh, he wrote Letters unto the brethren, and mentioned those lamentable afflictions in these words: *Other men think these times not fit for any feast, no more are they indeed, and yet not these only, but others also whatsoever, not only of the rest, but also if any seem most pleasant unto them. Now all is replenished with lamentations, every man doth nothing but mourn and howl throughout the City, by reason of the multi-*

Dionysius Bish. of *Alexandria* his Epistle unto the brethren in *Ægypt*.

tude of dead carkaſſes and the daily dying. As it is written of the firſt begotten of the Ægyptians, ſo now a great clamour is heard. There is no houſe where a dead carkaſſe is not found, and truly not without cauſe. For the calamities which happened before were grievous and intolerable, and firſt provoked us. And we alone, though baniſhed from the company of all men, and being delivered over to death, yet nevertheleſſe at that time celebrated the Feaſt. And every place of ſeveral afflictions, ſeemed unto us ſolemn and commendable, the field, the wilderneſſe, the ſhip, the Inne, the priſon. But the moſt joyfull feaſt the bleſſed Martyrs did celebrate, triumphing in Heaven. Afterwards there enſued wars and famine, which together with the Heathen we endured, ſuffering alone their injuries towards us, and partakers with them accordingly of their private malice and miſeries which they ſuffered. Again, we were cheriſhed with the peace which Chriſt ſent for our ſakes. But after that they and we had breathed a little, this peſtilent calamity befell, a thing more terrible unto them than any terrour, and more lamentable than any calamity: and (as a certain Hiſtoriographer of their own reported) which alone exceeded the hope and expectation of all: yet of us not ſo counted, but an exerciſe and trial inferiour to none of the reſt. Yet for all that it ſpared not us, but it lighted far heavier in the neck of the Heathens. Again, after a few lines, he writeth: Many of our brethren, by reaſon of their great love and brotherly charity, ſparing not themſelves, cleaved one to another, viſited the ſick without wearineſſe or heed taking, and attended upon them diligently, cured them in Chriſt, which coſt them their lives, and being full of other mens maladies, took the infection of their neighbours, and tranſlated of their own accord the ſorrows of others upon themſelves, cured and confirmed other ſick perſons, and died moſt willingly themſelves, fulfilling indeed the common ſaying, That only friendſhip is always to be retained, and departing this life they ſeemed the off-ſcouring of others. In this ſort the beſt of our brethren departed this life, whereof ſome were Miniſters, ſome Deacons, in great reverence among the common people, ſo that this kind of death, for the great piety and ſtrength of faith, may ſeem to differ nothing from martyrdom. For they took the dead bodies of the Saints, whoſe breſts and hands and faces lay upwards, and cloſed their eyes, ſtuft their mouths, and jointly with one accord being like affectioned, imbraced them, waſhed them, and prepared their funerals, and a little while after they enjoy the like themſelves. For the living continually traced the ſteps of the dead. But among the Heathen all fell out on the contrary. For ſcarce had the peſtilence taken place among them, but they diverted themſelves, and fled from their moſt loving and deareſt friends, they threw them half dead into the ſtreets, the dead they left unburied to be devoured of dogs, to the end they might avoid the partaking and fellowſhip of death, which for all that they deviſed they could not eſcape. After this Epiſtle, when the City enjoyed peace, he wrote unto the brethren in Ægypt touching Holy-days. And afterwards other Epiſtles again. There is extant an Epiſtle of his of the Sabboth: another of *Exerciſe*. Again writing unto *Hermammon* and the brethren in Ægypt, he maketh mention at large of the malice of *Decius* and his ſucceſſours, and of the peace granted under *Galienus*. There is no cauſe to the contrary, but that the Reader may be made partaker thereof.

Exod. 12.

Plague. Warres. Famine.

Miſery maketh the wicked to deſpair, but trieth the godly as the gold in the fornace.

The Chriſtians in the plague time loved not only their brethren, but alſo their enemies.

The Heathenish inhumanity.

Chap. 23. after the Greek. Chap. XXII.

Dionyſius *cenſure of* Macrinus *and* Galienus *the Emperors, and of the hereſie of the* Chiliaſts.

Dionyſius Alexandrinus unto *Hermammon*.

Galienus was Emperor together with his father *Valerianus*, but after his father was taken captive of the *Perſians*, he ruled alone.

Iſa. 43. Apocal. 21.

MAcrinus *after that he had fore-run one of the Emperors, and followed after another, immedialty he is rooted out with all his kindred, and* Galienus *is proclaimed and crowned Emperor by the conſent of all men, both an ancient and a new Emperor, being before them, but appearing after them. According unto the ſaying of the Prophet* Eſay: The things of old are paſt, and behold new things now come in place. *For even as a clond darkneth a little the Sun beams, and ſhadoweth the Sun it ſelf ſhining in his ſphear, and after the clond is diſſolved and vaniſhed away, the Sun which roſe before the cloud, ſhineth and taketh his courſe: ſo* Macrinus, *who intruded himſelf before the preſent reign of* Galienus, *is now no Emperor, no more he was not then. But this man like himſelf, as he was then, ſo is he now. And the Empire it ſelf laying aſide heavy and wrinkled old age, and purged of the former malice, now flouriſheth afreſh, is heard and ſeen farther, pierceth and prevaileth over all.* Then he ſheweth the time of his writ-

ting,

ting, saying thus: *It cometh in my mind to consider the years of these Emperors reign. For I see how those most impious were famous, but in a short while after they became obscure. Yet this holy and blessed Emperor having past the seventh, now endeth the* ninth year of his reign, the which we will celebrate for holy days.* Besides all these, he wrote two Books *of the promises of God:* the occasion whereof was such. One *Nepos* a Bishop of *Egypt* taught, that the promises of God made unto holy men in the Scriptures, were to be understood after the *Jewish* manner, savouring too much of *Judaism.* He laid down for good doctrine, that after the resurrection we should lead a life here on earth in corporal pleasures the space of a thousand years. And because he supposed he was able to justifie this his opinion out of the *Revelation* of St *John*, he wrote a Book thereof, and intituled it, *The reprehensions of Allegorizers.* This Book doth *Dionysius* in his works (intituled *of the promises of God*) confute. In the first he layeth down his censure of that doctrine, in the second he intreateth of the *Revelation* of St *John* in the beginning of which Book he writeth thus of *Nepos.*

An. Dom. 266. Nepos a Chiliast. Chiliasta of the *Grecians*, and *Millenarij* of the *Latins* were so called, because that like hereticks they dreamed that Christ should personally reign as King here on earth a thousand years.

CHAP. XXIII.

Chap. 24. in the Greek.

Of the Book of Nepos *the* Chiliast: *the quiet conference and disputation between* Dionysius Coracion *the* Chiliast, *with the fruit thereof.*

Dionysius Bish. of *Alexandria* l. 2. of the promises of God.

THey alledge (saith *Dionysius*) *a certain book of* Nepos, *whereupon they ground, that without all peradventure the Kingdom of Christ to be come here on earth, may be proved.* * *For sundry other his gifts I commend and imbrace* Nepos, *partly for his faith, his diligence, and exercise in holy Scriptures, partly also for his pleasant psalmody, wherewith at this day many of the brethren are delighted. I highly esteem and reverence the man, specially for such a one as now is departed to rest: yet the truth is our friend, and afore all to be reverenced. And if any thing be well spoken, it deserveth commendation, and is charitably to be accepted: if ought seem not soundly to be written, it is to be searched out and refuted. If he were present, and avouched his doctrine by word of mouth, it should suffice without writing to confer by objections and resolutions to refell and reconcile the adversaries. But insomuch as there is extant a book thereof, as some suppose very probable, and many Doctors set nought by the Law and Prophets, take scorn to be tried by the Evangelists, contemn the works of the Apostles, alledging the doctrine of this writer, as a thing most notable and an hid mystery, they suffer not the simpler sort of the brethren to know any high or magnifical thing, neither of the glorious and heavenly coming of our Lord, neither of our resurrection from the dead, our gathering together and uniting with him, but trifling toyes and moral affairs, perswading these present things to be hoped for in the Kingdom of God; it is necessary we deal by way of reasoning with our brother* Nepos, *as if he were present.* Unto these he addeth: *When I was at* Arsenoita, *where as thou knowest this doctrine first sprang, so that schisms and manifest falling away from the Church fell out in those Congregations, I called together the Elders and Doctors inhabiting those villages, in presence of as many of the brethren as willingly came, and exhorted them openly to sift out this doctrine. And when as they brought me forth this Book, as an armed fence and invincible fortress, I sate with them from morning to night whole three days, discussing those things which therein were written: where I wondred at the constancy, desire of the truth, intelligence or capacity, and the tractablenesse of the brethren, how orderly, and with what moderation they objected, answered and yeelded, neither endeavoured they by any kind of way contentiously to retain their positions if they were proved false, neither bolted they contradictions, but as much as in them lay, stuck fast and confirmed their purpose: and yet again where reason required, they changed their opinion, and were not ashamed to confesse the truth together with us, but with good conscience all hypocrisie laid aside, their hearts made manifest unto God, they imbraced such things as were proved by demonstrations and doctrine of holy Scripture. And at length the grand captain and ring-leader of this doctrine, called* Coracion, *in presence of all the Auditors then in place, confessed and promised unto us, that thenceforth he would never consent unto this opinion, neither reason of it, neither mention, neither teach it, for that he was sufficiently convinced with contrary arguments. And the rest of the brethren then present rejoyced at this conference, at this his submission and consent in all things.*

* Here busie bodies and stinging wasps may learn a lesson which reprehend every thing, and like of nothing.

Where the error of the *Chiliasts* first sprang. *Dionysius* disputed with the *Chiliasts.*

Coracion the *Chiliast* was confuted and converted by *Dionysius.*

Chap. 25. after the Greek.

Chap. XXIV.

The cenſure of Dionyſius *touching the* Revelation *of Saint* John. *The hereſie of* Cerinthus.

Dionyſius Biſh. of *Alexandria* in his ſecond book of the promiſes of God.

COnſequently in diſcourſe he writeth thus of the *Revelation* of St *John*: *Divers of our Predeceſſors have wholly refuſed and rejected this Book, and by diſcuſſing the ſeveral Chapters thereof, have found it obſcure and void of reaſons, and the title forged. They ſaid it was not* Johns, *nay it was no revelation which was ſo groſſe a veil of ignorance, and that there was none, either of the Apoſtles, or of the Saints, or of them which belonged to the Church, the author of this Book, but* Cerinthus *the author of the* Cerinthian *hereſie, entituling this as a figment under the name of* John, *for further credit and authority. The opinion of* Cerinthus *was this, That the Kingdom of Chriſt ſhould be here on earth; and look what he himſelf being very carnal luſted after for the pampering of his paunch, the ſame he dreamed ſhould come to paſſe, to wit, the ſatisfying of the belly, and the things under the belly, with meats, drinks, marriages, feſtival dayes, ſacrifices and ſlaughters for oblations, whereby he imagined he ſhould conceive greater joy and pleaſure. But I truly durſt not preſume to reject this Book, becauſe that many of the brethren read it diligently, and conceived a greater opinion thereof, than the underſtanding of my capacity attained unto. I ſurmiſe there is a certain hid and wonderfull expectation of things to come, contained in the ſeveral Chapters thereof. For where I underſtand him not, I bethink my ſelf the words contain a deeper ſenſe, or more profound underſtanding: neither do I ſift or pronounce ſentence of theſe after mine own underſtanding, but reſting rather with faith, do think they are higher than may be underſtood of me: neither do I unadviſedly refuſe the things I perceived not, but rather marvel that I my ſelf have not manifeſtly ſeen them.* After theſe things *Dionyſius* alloweth of all the doctrine contained in the *Revelation*, and declareth that it is impoſſible to underſtand the meaning thereof by light reading over of the letter, writing thus: *When he had finiſhed (as I may ſo term it) all the Prophecy, the Prophet pronounceth them happy which keep it, yea himſelf too.* Happy *(ſaith he)* is he which keepeth the words of the prophecy of this book. And I John which ſaw and heard theſe things. *Wherefore I deny not but that his name was* John, *and that this work is* Johns. *I think verily the Book is of ſome holy man endued with the holy Ghoſt: but that it is the Apoſtles, the ſon of* Zebede, *the brother of* James, *whoſe is the Goſpel entituled after* John, *and the Catholick Epiſtle, I can hardly be brought to grant. For I conjecture by the behaviour of both, by their phraſe of writing, and driſt of the Book, that he was not the ſame* John. *The Evangeliſt laid down no where his name, neither preached he himſelf either by Goſpel or Epiſtle.* Again after a few lines he ſaith: John *no where made mention as of himſelf, or of any other, but the author of the* Revelation *forthwith in the beginning of the Book prefixeth his name, ſaying:* The Revelation of Jeſus Chriſt, which he gave him, that he ſhould ſhew unto his ſervants things which ſhortly muſt be done, which he ſent and ſhewed by his Angel unto his ſervant *John*, who bare record of the Word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw. *Again* John *writeth an Epiſtle unto the ſeven Churches in* Aſia: Grace be with you and peace. *The Evangeliſt prefixed not his name, no not to his Catholick Epiſtle, but orderly beginneth of the myſtery of Gods ſecrets after this manner:* That which we heard, that which we ſaw with our eyes. *For the like Revelation the Lord pronounced* Peter *bleſſed, ſaying:* Happy art thou Simon Bar Jona, for fleſh and bloud hath not revealed that unto thee, but my Father which is in Heaven. *And yet neither in the ſecond, nor in the third Epiſtles commonly under his name, notwithſtanding the ſhortneſſe thereof, is his name prefixed, but without name, wrote himſelf an Elder. The author hereof was not content after once naming himſelf to proſecute the matter he had in hand, but again repeateth, and ſaith:* I John your brother and partner in tribulation, and in the kingdom and patience of Jeſu, was in the Iſle of Pathmos for the Word of God, and the teſtimony of Jeſu. *And about the end he writeth thus:* Happy is he that keepeth the words of the prophecy of this book; and I John heard and ſaw theſe things. *Wherefore we have to believe that one* John *wrote theſe things, according unto this his ſaying, but what* John *he was it is uncertain. He named not himſelf, as in ſundry places of the Goſpel, the Diſciple beloved of the Lord, neither him which leaned on his breſt, neither the brother of* James, *neither himſelf which ſaw and heard the Lord. No doubt he would have uttered one or other of theſe, had*

The reverend judgment of *Dionyſius* touching the *Revelation* of St *John*.

Some of old thought the *Revelation* to have been written by *Cerinthus*.

The hereſie of *Cerinthus*.

Apocal. 22.

Apocal. 1.

1 John 1.

Mat. 16.

Apocal. 1.

Apocal. 22.

had he been disposed to reveal himself. He laid down not one of these, but called himself our brother and partner, the witness of Jesu, *and happy because of the vision and hearing of the* Revelation. *I suppose there were many of the same name with the Apostle* John, *who for the love they bare unto him, and for that they had him in admiration, and imitated his steps, would be loved alike of the Lord, and therefore usurped this name, even as* Paul *and* Peter *are often repeated of faithfull Writers. There is another* John *in the Acts of the Apostles, whose sirname was* Mark, *whom* Barnabas Act. 13.
and Paul *took together with them, of whom he saith afterward, they had* John *to their Minister. And whether this were he that wrote the* Revelation, *I dare not affirm. For it is not recorded that he came with them into* Asia: But when they losed *(saith he)* from Paphos, they which accompanied Paul came to Perga in Pamphilia. And John departed from them, and returned to Jerusalem. *But I take him to be some other of them, which were in* Asia. *The report goeth,* The difference gathered first by the sence.
that there are two Monuments at Ephesus, *and either of them bears the name of* John. *Again, if thou consider and weigh the sense, the words, and the phrase of them, not without just cause shall he be found another, and not the Evangelist. The Gospel and the Epistle do answer one another, their beginnings are alike. The Gospel:* In the beginning *(saith he)* was the Word. *The Epistle:* That which was *(saith he)* from the beginning. *The Gospel:* And the Word *(saith he)* became flesh and dwelt among us, and we saw the glory thereof, as the glory of the only begotten of the Father. *The Epistle hath the like, but otherwise placed:* That which we heard *(saith he)* that which we saw with our eyes, that which we beheld, and our hands have handled of the Word of life, and the life was made manifest. *For to this end he used this Preface, as in process more plainly appeareth, to impugn the hereticks, which affirm that Christ was not come in the flesh. Wherefore diligently he joyned these together:* And we testifie unto you that we saw, and shew unto you the everlasting life which was with the Father, and appeared unto us, which we saw and heard that declare we unto you. *Here he stayeth, and swerveth not from the purpose,* 2. By the words often repeated in both.
but throughout all the several Chapters inculcateth all the names, whereof some briefly I will repeat. He which diligently readeth, shall often find in both, life, often light, dehorting from darkness, very oft truth, grace, joy, the flesh and blood of our Lord, judgment, remission of sins, the love of God towards us, a commandment to love one another, that all the commandments are to be kept, reprehension of the world, the Devil and Antichrist: promise of the holy Ghost, adoption of God, faith every where required of us, every where the Father and the Son: and if throughout all, the character of both were noted, the phrase of the Gospel and Epistle, shall be found altogether one. But the Revelation *far differeth from both, resembleth not the same, no not in one word, neither hath it any one syllable correspondent to the other writings of* John. *For the Epistle (I will say nothing of the* 3. No mention in either of each other.
Gospel) never thought upon, neither made any mention of the Revelation, *neither the* Revelation *on the other side of the Epistle, whereas* Paul *gave us an inkling, or somewhat to understand in his Epistles of his* Revelations, *yet not entituling them so, that he would call them* Revelations. *Moreover by the phrase thereof we may perceive the difference between the Gospel, the Epistle, and the* 4. By the phrase.
Revelation. *For they are written so artificially according unto the Greek phrase, with most exquisite words, syllogisms, and setled expositions, that they seem far from offending, in any barbarous term, solœcism, or ignorant errour at all. For the Evangelist had (as it appeareth) both the gift of utterance, and the gift of knowledge, forasmuch as the Lord had granted him both the grace of wisdom and science. As for the other, I will not gainsay, but that he saw a revelation, and that also he received science and prophecy, yet for all that, I see his Greek not exactly uttered, the dialect and proper phrase not observed, I find him using barbarous phrases, and in some places solœcisms, which presently to repeat, I think it not necessary, neither write I these things, finding fault withought; let no man accuse me thereof, but only I do weigh the diversity of both works.* John was both learned and eloquent.

CHAP. XXV.

Chap. 26. after the Greek.

The Epistles and Works of Dionysius *Bishop of* Alexandria.

BEsides these there are extant other Epistles of *Dionysius*, whereof some he wrote against *Sabellius* unto *Ammon* Bishop of *Bernice*: afterwards one to *Telesphorus*, one to *Euphranor*, another to *Ammon* and *Euphorus*. Of the same argument he wrote four Books, and dedicated them to *Dionysius* (of the same name with him) Bishop of *Rome*. Again, sundry other Epistles and Volumes in form of Epistles, as his *Physicks*, dedicated unto his son *Timothens*.

Another Tract of *Temptations*, the which alſo he dedicated to *Euphranor*. And writing to *Baſilides* Biſhop of *Pentapolis* Dioceſſe, he reporteth himſelf in the beginning to have publiſhed Commentaries upon *Eccleſiaſtes*. He left behind him ſundry Epiſtles for the poſterity. But ſo far of *Dionyſius* works. Now it remaineth that we deliver unto the poſterity the Hiſtory of this our age.

Chap. 27. after the Greek.

Chap. XXVI.

Of Dionyſius *Biſhop of* Rome. *Of* Paulus Samoſatenus *the heretick, denying the Divinity of Chriſt, and the Synod held at* Antioch, *condemning his hereſie.*

Dionyſius Biſh. of *Rome*. *Paulus Samoſatenus* Biſhop of *Antioch*, and an heretick.

WHen *Xyſtus* had governed the Church of *Rome* eleven years, *Dionyſius* (of the ſame name with him of *Alexandria*) ſucceeded him. About that time alſo when *Demetrianus* Biſhop of *Antioch* was departed this life, *Paulus Samoſatenus* came in his place. And becauſe he thought of Chriſt baſely, abjectly, and contrary to the Doctrine of the Church, to wit, that he was by nature a common man as we are: *Dionyſius* Biſhop of *Alexandria* was ſent for to the Synod, who by reaſon of his great age, and the imbecillity of his body, deferred his coming, and in the mean while wrote his cenſure of the ſaid queſtion in an Epiſtle. The other Biſhops, one from one place, another from another place haſtened to *Antioch*, and met with the rotten ſheep, which corrupted the flock of Chriſt.

Chap. 28. after the Greek.

Chap. XXVII.

Of the famous Biſhops whoch were preſent at the Synod held at Antioch.

Firmilianus, *Gregor. Neocaſarien.* *Athenodorus.* *Elenus.* *Nicomas.* *Hymenæus.* *Theotecnus.* *Maximus.* *Dionyſius* Biſh. of *Alexandria* died *An. Dom.* 267.

AMong theſe as chief flouriſhed *Firmilianus* Biſhop of *Cæſarea* in *Cappadocia*: *Gregorius* and *Athenodorus*, who were brethren and Biſhops of the Churches in *Pontus*. Beſides theſe *Elenus* Biſhop of *Tarſus*, and *Nicomas* Biſhop of *Iconium*. Moreover *Hymenæus* Biſhop of *Jeruſalem*. *Theotecnus* Biſhop of *Cæſarea* in *Paleſtina*, and *Maximus* Biſhop of *Boſtra*. I might have repeated infinite moe, both Miniſters and Deacons, who met for the ſame cauſe at *Antioch*, but theſe afore-named were the moſt famous among them. When all came together, at ſeveral times and ſundry ſeſſions they did argue and reaſon hereof. *Samoſatenus* together with his complices endeavoured to cover and conceal the variableneſs of his opinion: but the reſt practiſed with all might poſſible to lay bare and ſet wide open his blaſphemy againſt Chriſt. In the mean while *Dionyſius* Biſhop of *Alexandria* departed this life the twelfth year of *Galienus* his reign, after he had governed the Church of *Alexandria* ſeventeen years: and after him ſucceeded *Maximus*.

Chap. 29. after the Greek.

Chap. XXVIII.

Of Claudius *the Emperor, and the ſecond Synod held at* Antioch, *where* Malchion *confuted* Samoſatenus.

Claudius was created Emperor *An. Dom.* 271. *Aurelianus* was crowned Emperor *An. Dom.* 273. under whom was raiſed the ninth perſecution.

WHen *Galienus* had held the regal Scepter the ſpace of fifteen years, *Claudius* his Succeſſor was created Emperor. This *Claudius* having continued two years committed the Empire to *Aurelianus*, under whom was ſummoned the laſt and the greateſt Synod of all, celebrated of many Biſhops, where the author of that hereſie and ſtrange doctrine was taken ſhort, publickly condemned of all, ſevered, baniſhed and excommunicated the Catholick and univerſal Church under Heaven. And among all the reſt *Malchion*, a man beſides ſundry other his gifts, very eloquent and skilfull in Sophiſtry, Moderator in moral diſcipline of the School at *Antioch*, and for his ſincere faith in Chriſt made Miniſter there of the ſame Congregation, reproved him in reaſoning, for a ſlippery, wavering and obſcure merchant. He ſo urged with reaſons this *Samoſatenus*, and the Notaries penned them (which unto our time were extant) that alone of all the reſt he was able to tois and wring this diſſembling and wily heretick.

Chap.

Chap. XXIX.

Chap. 30. after the Greek.

The Epistle of certain Bishops, containing the Acts of the Synod held at Antioch *against* Paulus Samosatenus, *and of the hereticks life and trade of living.*

With uniform consent of all the Bishops then gathered together, they wrote an Epistle unto *Dionysius* Bishop of *Rome*, and *Maximus* Bishop of *Alexandria*, and sent it abroad into all Provinces, in the which they revealed unto the world their great labour and industry, the perverse variablenes of *Paulus*, the reprehensions and objections purposed against him, his conversation and trade of living: whereof for memories sake I think it not amiss to alledge some part for the posterity, which is thus written: *Unto* Dionysius *and* Maximus, *and all our fellow Bishops, Elders and Deacons throughout the world, and to the whole universal and Catholick Church under Heaven:* Helenus, Hymenæus, Theophilus, Theotecnus, Maximus, Proclus, Nicomas, Æmilianus, Paulus, Bolanus, Protegenes, Hierax, Eutychius, Theodorus, Malchion, Lucius, *With all the other Bishops, Who with us inhabit the bordering Cities, and oversee the Nations, together with the Elders and Deacons, and holy Churches of God, to the beloved brethren in the Lord, send greeting.* Unto this salutation after a few lines, they added as followeth: *We have cited hither many Bishops from far, to salve and cure this deadly and poisoned doctrine, as* Dionysius *Bishop of* Alexandria, *and* Firmilianus *Bishop of* Cæsarea *in* Cappadocia, *men blessed in the Lord, whereof the one writing hither to* Antioch, *vouchsafed not once to salute the author of errour, for he wrote not to his person, but to the whole Congregation, the Copy whereof we have here annexed. But* Firmilianus *came twice, and condemned this strange doctrine, as we know very well, and testifie which were present, together with many other besides us: for when* Paulus *promised to recant, and this man believed and hoped he would redresse and prevent this occasion without all contumely and reproach which might redound unto the true Doctrine, he deferred and pested over his opinion from time to time, being seduced no doubt by him which denied his God and Lord, and swerved from the faith he held at the beginning. This* Firmilianus *in his journey to* Antioch, *came as far as* Tarsus, *having experiment in Christ of his malicious spite, wherewith he denied God; but whilest we assemble together, whilest we summon him, and wait for his coming, he departed this life.* Again of the life of *Samosatenus* and his conversation, they write thus in the same Epistle: *After that he forsook the ecclesiastical Canon, he fell unto unlawfull and forged doctrine. Neither is it behovable for us now to judge of an alient, neither to shew how at the first he was poor, and nothing bequeathed him of his Parents, and that neither by art, trade or exercise he attained unto the abundance of wealth which he enjoyed, but with lewd acts and sacriledge, by injurious and tyrannical oppression of the brethren, whom he made to tremble for fear, with his guilefull gain and wily promise of hired patronship, by which subtilty and deceit he gained so much, that he procured the givers to be liberal, to the end they might be delivered from their adversaries, and so he turned godlineß into gain. Neither need we to declare how that he being puffed up with pride usurped secular dignities, and would rather be called a warlike Captain than a Bishop of the Church, walking stately through the streets and market-place, reading letters, and withall openly inditing, maintaining about him a great troop to guard his person, some going before, and some coming after, so that our Faith and Religion ran to great spite, slander and hatred by reason of his swelling pride and haughty disdain. Neither will we rehearse the monstrous figments which he feigned, his glorious brags, the ugleſome spectacles he devised to amaze the minds of the simpler sort. He made for himself a lofty seat and high Throne, not like the Disciple of Christ, but severed in shew and title, after the manner of the Princes of this world, smiting the thigh with the hand, pouncing the footstool with his feet. If any extolled him not as the use is upon theaters, with clapping of their hands, with shouting and hurling of their caps: if any also both of men and women had not skipped to and fro with basie bodies and undecent obeysance: if any as in the house of God had behaved themselves honestly and decently, the same he checked and all to be revited. He inveyed without all reason in the open Assemblies against the Expositors of holy Scripture, which then were departed to rest; bragging of himself more like a Sophister and Sorcerer than a Bishop. The Psalms sung in the Church to the laud of our Lord Jesus Christ, he removed, counting them new found figments of late Writers; in stead whereof, in the midst of the Church upon the high feast of* Easter *he suborned certain women which sounded out songs to his praise, the which if any now heard his hair would stand staring on his head. He licensed the Bishops and Ministers of the adjoyning Villages and Cities,*

The Bishops assembled at *Antioch*, unto *Dionysius* Bishop of *Rome*, and *Maximus* Bishop of *Alexandria*.

The subtilty of the heretick

Samosatenus the heretick is here painted in his colours.

1 Tim 6.

Such a proud preacher was *Herod* in Act. 12.

Cities, which honoured him, to preach unto the people. He ſtaggereth at confeſſing with us, that the Son of God deſcended from Heaven. And that we may borrow ſomewhat of that which hereafter is to be ſpoken of us, it ſhall not be barely avouched, but proved out of the Commentaries publiſhed by us unto the whole world, ſpecially where he ſaith, that Chriſt Jeſus *is of the earth. They which ſound out his commendation, and extol him among the people, affirm this wicked and moſt deteſtable varlet to be an Angel that came down from Heaven. Neither forbiddeth he theſe things, but ſtandeth arrogantly to the things ſpoken of him. What ſhall I ſpeak of his entertainment of aſſociated and cloſely kept women, as they of* Antioch *term them, and of the Elders and Deacons which accompany him, wherewith wittingly he cloaked this and ſundry other hainous, incurable and well known offences, to the end he may withhold them alſo faulty together with him in thoſe things, the which both in word and deed he offendeth in daring not to accuſe him, inſomuch as they themſelves are guilty in their conſciences of the ſame crime. For he enricheth them, wherefore he is both beloved and honoured of them that gape after the like gudgeons. We know beloved brethren that a Biſhop, and the whole order of Prieſthood ought to be a patern of good works unto the common people; neither are we ignorant of this, that many are fallen by reaſon of the cloſely kept women, and many again are ſubject to ſuſpition and ſlander. Wherefore admit that he committed no lewd wantonneſſe with them, yet ſhould he have feared the ſuſpition and ſurmiſe which ariſeth thereof, leſt that either he ſhould offend any, or bolden any to the imitation of ſo lewd an example. For how can he reprehend and admoniſh another, that (as it is written) he uſe no longer the company of another woman, and that he take heed he fall not, which now abſtaineth from one, and inſtead thereof retaineth two luſtier and livelier pieces at home, and if he travel any whither, he leadeth them with him, being alſo ſet upon the full and delicate pleaſure: for which cauſe all do ſob and ſigh ſecretly, trembling at his power and tyranny, and dare not accuſe him. But theſe things (as we have ſaid before) are of ſuch importance, that they would cauſe a catholick perſon, were he never ſo dear a friend unto us, to be ſharply rebuked. As for him which fell from the myſtery of our faith, and deſcried the deteſtable hereſie of* Artemas *(nothing amiſſe if now at length we name the father of the child) we think him never able to render accounts for his miſchievous acts.* Again about the end of the Epiſtle they write thus: * *Wherefore neceſſity conſtraining us ſo to do, we excommunicated the ſworn adverſary of God, which yeelded not a jot, and placed in his room* Domnus, *a man bedecked with all gifts required in a Biſhop. ſon to* Demetrianus *of worthy memory the predeceſſor of* Paulus, *and him as we are perſwaded by the providence of God, we ordained Biſhop, and certified you to write unto him, to the end ye likewiſe might receive from him again letters of friendly conſent and amity. Now let* Paulus *write unto* Artemas, *and let the complices of* Artemas *communicate with him.* But of theſe things thus far. *Paulus* together with his right faith was deprived alſo of his Biſhoprick, and *Domnus* (as it is written before) ſucceeded him, being choſen by the Synod Biſhop of *Antioch.* And when *Paulus* would not depart the Church, neither void the houſe, the Emperor *Aurelianus* being beſought, decreed very well, and commanded by Edict, the houſe ſhould be allotted for ſuch as the Biſhops of *Italy* and *Rome*, with uniform conſent in doctrine appointed for the place. After this ſort was *Paulus* with great ſhame baniſhed the Church by ſecular power. And thus was *Aurelianus* then affected towards us, but in proceſs of time he ſo eſtranged himſelf, that welnigh through the leud motion of ſome men, he moved perſection againſt us, and much talk was blazed far and nigh touching him. * But when he had raiſed perſecution againſt us, and now welnigh ſubſcribed to a publick Edict prejudicial to our affairs, the juſt judgment of God overtook him, and hindered his purpoſe, cramping (as it were) his knuckles, making manifeſt unto all men, that the Princes of this world have never any power to practiſe ought againſt the Church of God, unleſs the invincible might of God, for diſcipline and converſion of his people, according unto his divine and celeſtial wiſdom, grant licence to bring any thing about, in what time it ſhall pleaſe him beſt. When *Aurelianus* had held the Imperial Scepter the ſpace of ſix years, * *Probus* ſucceeded him. And again after ſix years *Carus* came in his place, together with *Carinus* and *Numerianus* his ſons. Again when theſe had continued ſcarce three years, *Dioclefianus* was choſen Emperor: and by his means they were promoted, under whom perſecution and the overthrow of the Churches prevailed. A little before the reign of this *Diocleſian*, *Dionyſius* Biſhop of *Rome* died, when he had governed the Church nine years, whom *Felix* ſucceeded.

* *Paulus Samoſatenus* was excommunicated by the Council, and *Domnus* placed in his room.

* *Aurelianus* was not able to ſubſcribe to an Edict againſt the Chriſtians. *Tacitus* was Emperor ſix moneths, and *Florianus* 80 days, although there is here no mention made of them.

* *Probus* was crowned Emperor *Anno Domini* 279. *Carus* began to reign *Anno Dom.* 285. *Dioclefian* was choſen Emperor *An. Dom.* 287. under whom the tenth perſecution of the primitive Church was raiſed.

Chap.

Chap. XXX.

Chap. 31. after the Greek.

Of Manes, *whereof the* Manichees *are called, Whence he was, his conversation and heresie.*

About that time *Manes* (after the etymology of his name) in no better taking than a mad man, was armed and instructed with a devilish opinin, through the perversity of his mind, the Devil and Satan the adversary of God, leading and procuring him to the perdition of many souls. He was in tongue and trade of life very barbarous, by nature possessed and frantick, he practised things correspondent unto his wit and manners, he presumed to represent the person of *Christ*, he proclaimed himself to be the *Comforter*, and the *holy Ghost*, and being puffed up with this frantick pride, chose as if he were Christ, twelve partners of his new found doctrine, patching into one heap false and detestable doctrines, of old, rotten and rooted out heresies, the which he brought out of *Persia*, for no other than deadly poison into the world, whence that abominable name of *Manichees* hath had his original.

About the year 281. (*Euseb. in Chron.*) the heretick *Manes* lived.

Manes the heretick chose twelve Apostles.

Chap. XXXI.

Chap. 32. after the Greek.

Of the Bishops, Ministers, and other famous men flourishing at that time in the Church of Rome, Antioch *and* Laodicea.

Such a feigned name of false science sprung up in those times, in the which after *Felix* had governed the Church of *Rome* five years, *Eutychianus* succeeded: who continuing scarce ten moneths, committed his Clergy unto *Cajus*, in this our time: and fifteen years after *Marcellinus* followed, whom also the persecution overtook. In the Church of *Antioch* after *Domnus* succeeded *Timæus*: after him in our time *Cyrillus* was chosen Bishop, under whom we remember one *Dorotheus* then Minister of the Church of *Antioch* to have been a very eloquent and singular man. He applied holy Scripture diligently, he studied the Hebrew tongue, so that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race, he was expert in the chief discipline of the *Grecians*, by nature an Eunuch, so disposed from his nativity. For which cause the Emperor for rareness thereof appropriated him, placing and preferring him to the purple Robe in the City of *Tyrus*. We heard him our selves expounding holy Scripture with great commendation in the Church of God. *Tyrannus* succeeded *Cyrillus* in the Church of *Antioch*, in whose time the spoil of Churches was very rife. *Eusebius* which came from *Alexandria*, governed the Church of *Laodicea* after *Socrates*. The stir about *Paulus Samosatenus* was the cause of his removing, for whose sake he went into *Syria*, where of the godly he was hindred that he could not return home again, because he was the desired jewel and hoped stay of our Religion, as by the testimony of *Dionysius* hereafter alledged shall manifestly appear. *Anatolius* succeeded him, the good (as they say) after the good, who also was of *Alexandria*. For his eloquence and skill in the *Grecians* discipline and philosophical literature, he bare the bell among all the famous of our time: He excelled in Arithmetick, Geometry, Astronomy, Logick, Physical contemplation, and Rhetorical exercises: for which his excellency he was chosen Moderator of *Aristotles* School by the Citizens of *Alexandria*. They report at *Alexandria* many other famous acts of his, specially his behaviour at the siege of *Pyruchium*, where he obtained a singular prerogative of principality: of whose doings one thing for example sake I will rehearse. When victual (as they say) failed such as were besieged, and famine pressed them sorer than forreign enemies, this same *Anatolius* brought this device to passe. Whereas the one part of the City held with the *Roman* hoast, and therefore out of the danger of the siege, he gave information to *Eusebius*, who then was at *Alexandria* (it was before his departure into *Syria*) and conversant among them which were not besieged, in great estimation and credit with the *Roman* Captain, how that such as were besieged almost perished for famine. He being made privy to their misery by the messengers of *Anatolius*, craved pardon of the *Roman* Captain for such as left and forsook the enemy: which sute when he had obtained, he communicated with *Anatolius*. He forthwith accepting of his promise, assembleth together the Senate of *Alexandria*, and first requesteth of them all, that they will joyn in league with the

Eutychianus Bish. of *Rome*.
Cajus Bish. of *Rome*.
Marcellinus Bish. of *Rome*.
Timæus.
Cyrillus.
Dorotheus Minister of *Antioch*, afterwards Bish. of *Tyrus*.
Tyrannus.
Socrates.
Eusebius.

Anatolius Bish. of *Laodicea*.

The policy devised by *Anatolius*.

the *Romans*. When he ſaw them all ſet in a rage at this his requeſt, he ſaid: But yet in this I ſuppoſe you will not reſiſt, no if I counſel you to permit ſuch as ſtand you in ſtead, as old men, and old women, and children to depart the City, and to repair whither pleaſe them: for to what purpoſe do we retain theſe among us now ready to yeeld up the ghoſt? To what purpoſe do we preſs with famine ſuch as are maimed and wounded in body? When as men only, and young men, are to be relieved and retained, and proviſion of neceſſary food is to be found for them which keep the City with contiuual watch and ward. When he had perſwaded the Senate with theſe and the like reaſons, firſt of all he roſe and pronounced, that all ſuch of what age ſoever as were not fit for feats of arms, were they men or women, might boldly paſſe and depart the City, affirming that if they would remain and linger in the City like unprofitable members, there was no hope of life, they muſt needs periſh with famine. To which ſaying the whole Senate condeſcended; ſo that he delivered from danger of death in manner as many as were beſieged, but ſpecially thoſe that were of the Church. Again, he perſwaded to flight all the Chriſtians throughout the City; not only ſuch as were within the compaſs of the Decree, but infinite mo under colour of theſe, privily arraied in womens attire: and carefully he provided that in the night ſeaſon they ſhould convey themſelves out at the gates, and fly unto the *Romans* Camp, where *Euſebius* entertained all them that were afflicted with long ſiege, after the manner of a Father and Phyſician, and refreſhed them with all care and induſtry. Such a couple of Paſtors, orderly ſucceeding one another, did the Church of *Laodicea* (by the divine providence of God) enjoy, who after the wars were ended came thither from *Alexandria*. We have ſeen many pieces of *Anatolius* works, whereby we may gather how eloquent he was, how learned in all kind of knowledge, ſpecially in thoſe his books of *Eaſter*, whereof at this preſent it may ſeem neceſſary that we alledge ſome portion of the Canons touching *Eaſter*: *The new Moon of the firſt moneth, and the firſt year* (ſaith he) *compriſeth the original compaſs of nineteen years, after the* Ægyptians *the ſix and twentieth day of the moneth* Phanemoth: *after the* Macedonians *the two and twentieth day of the moneth* Dyſtros: *after the* Romans *before the eleventh of the Kalends of* April. *The Sun is found the* xxvi. *of* Phanemoth *to have aſcended not only the firſt line, but alſo to have paſſed therein the fourth day. This ſection, the firſt twelfth part, they term the equinoctial ſpring, the entrance of months, the head of the circle, the ſevering of the planets courſe. But that ſection which foregoeth this, they term the laſt of the month, the twelfth part, the laſt twelfth part, the end of the planets courſe. Wherefore they which appointed the firſt month for the ſame purpoſe, and celebrated the feaſt of* Eaſter *the fourteenth day after the ſame calculation, have erred in our opinion not a little. And this have we not alledged of our own brain, yea it was known of the* Jews *of old, and that before the coming of Chriſt, and chiefly by them obſerved. The ſame may be gathered by the teſtimonies of* Philo, Joſephus, Muſæus, *and yet not only of them, but of others far more ancient, to wit, of both the ſirnamed* Agathobulus, *Schoolmaſters unto the famous* Ariſtobulus, *one of the ſeventy that were ſent to tranſlate the ſacred and holy Scripture of the* Hebrews *unto the gracious Princes* Ptolomæus, Philadelphus, *and his Father, unto whom he dedicated his Expoſitions upon the Law of* Moſes. *All theſe in their reſolutions upon* Exodus *have given us to underſtand that we ought to celebrate the feaſt of the Paſchal Lamb proportionably after the equinoctial ſpring, the firſt month coming between, and this to be found when the Sun hath paſſed the firſt ſolar ſection, and as one of them hath termed it, the ſignifer circle.* Ariſtobulus *hath added, that it is neceſſary for the celebration of the feaſt of* Eaſter, *that not onely the Sun but the Moon alſo have paſſed the equinoctial ſection. Inſomuch as there are two equinoctial ſections, the one in Spring-time, the other in Autumne, diſtant diameterwiſe one from the other, and the day of* Eaſter *allotted the fourteenth of the moneth after the twilight: without all fail the Moon ſhall be diameterwiſe oppoſite to the Sun, as ye may eaſily perceive in the full Moons: ſo the Sun ſhall be in the ſection of the equinoctial Spring, and the Moon neceſſarily in the equinoctial Autumne. I remember many other proofs, partly probable, and partly laid down with ancient Aſſertions, whereby they endeavour to perſwade, that the feaſt of* Eaſter *and of Sweetbread, ought ever to be celebrated after the equinoctial ſpace. I paſſe over ſundry their proofs and arguments, whereby they confirm the veil of* Moſes *Law to be removed and done away, and the face now revealed, Chriſt himſelf, the preaching and paſſions of Chriſt are to be beheld. Anatolius* left behind him unto the poſterity, ſundry Expoſitions and precepts of *Enoch*, ſhewing that the firſt moneth after the *Hebrews*, fell ever about the Equinoctial ſpace. Again, *Arithmetical Introductions* comprized in ten Books, with divers other Monuments of his diligence and deep judgement in holy Scripture. *Theotecnus* Biſhop of *Cæſarea* in *Paleſtina*

Anatolius Biſh. of *Laodicea* in his books of *Eaſter*.

Between the 10, and 20 day

In Spring about the eighth kalends of *April*: In Autumn about the eighth kalends of *October*.

ſtina was the firſt that created him Biſhop, and promited that he ſhou'd ſucceed him in that See after his death, though both they governed that Church but a ſhort while. For he paſſing to the Synod ſummoned at *Antioch* againſt *Paulus*, came to the City of *Laodicea*, where by reaſon that *Euſebius* their Biſhop was dead, the brethren there ſtayed him. After the death of *Anatolius*, *Stephanus* was the laſt Biſhop of *Laodicea* of all them that went before the perſecution, a man very famous for his Philoſophy and knowledge in the *Grecians* diſcipline, yet not like affectionated towards the faith in God, as the heat of perſecution in proceſs of time did prove, ſhewing this man rather a timerous and fearfull perſon than a true Philoſopher. For when the Eccleſiaſtical affairs were like to be in great hazard under him, yet were they upholden by God himſelf the Saviour of the whole world. For as ſoon as *Theodotus* was proclaimed Biſhop of that See, he expreſſed the true etymology of his name, and title of his office. Firſt he practiſed the phyſick of the body, next the cure of the ſoul, having no peer for the courteſie of his perſon, ſincerity of mind, compaſſion and care to help ſuch as ſtood in need. His diligence was great about holy Diſcipline, and ſuch a man he was as is deſcribed of us. At *Caſarea* in *Paleſtina*, when *Theotecnus* had played the part of a good diligent Biſhop, and ended his mortal race, *Agapius* ſucceeded, whom we have known to have laboured diligently, to have governed prudently, and diſtributed liberally, but eſpecially to the poor. In his time alſo we have known *Pamphilus* a very eloquent man, in life a true Philoſopher, made Miniſter of that Church, whoſe life and image if we ſhould declare, a ſmall volume would not ſuffice. Yet have we penned in a particular and peculiar volume, his whole trade of life, in what ſchool he was trained, his wreſtling and combats ſuffered at ſundry confeſſions in the time of perſecution, and how laſt of all he received the crown of Martyrdom. He was the famouſeſt man of that time. Of the rare men of our time among the Miniſters of *Alexandria*, we knew one *Pierius*: among the Biſhops of *Pontus* one *Meletius*. *Pierius* was proved a ſpare man of life, and ſingular in Philoſophy, ſpent and worn in the contemplation of heavenly things, famous for his expoſitions and preaching unto the people. *Meletius* whom the learned did term the hony of *Attica*, was ſuch a man as may be counted abſolute for all kind of knowledg. His rhetorical eloquence paſſed, and one may ſay that by the benefit of nature he was born a Rhetorician. And if any weigh his other knowledg and skill, and have taſted but a little thereof, beſides his profound Logick, he will count him both paſſing witty and moſt ſage. Whoſe life was alſo correſpondent to his learning. We have known this man ſeven years together, for that he came to *Paleſtina* in the time of perſecution. In the Church of *Jeruſalem* after *Hymenæus* (mentioned a little before) *Zambdas* was placed Biſhop: after his death *Hermon* the laſt of them which went before the perſecution of our time, who enjoyed the Apoſtolick See, which unto this day is there continued. At *Alexandria* after *Maximus* who ſucceeded *Dionyſius*, and continued Biſhop eighteen years, followed *Theonas*, in whoſe time *Achillas* was made Miniſter at *Alexandria*, together with *Pierius*, and took the ſchool of Divinity to his charge, and practiſed the moſt rare work of Philoſophy, the lively conditions of Evangelical converſation. When *Theonas* had been Biſhop of *Alexandria* eleven years, *Peter* came in place, and continued there twelve years, three years before the perſecution, the reſt of his life he led more ſtrait and ſeverally, but yet generally he cared for the common profit of the Church, and for this cauſe the ninth year of the perſecution he was beheaded and crowned a Martyr.

Stephanus Biſh. of *Laodicea*.

Theodotus a Phyſician and Biſhop of *Laodicea*.

Agapius Biſhop of *Caſarea* in *Paleſtina*. *Pamphilus* a Martyr.

Pierius a Miniſter of *Alexandria*. *Meletius* Biſh. of *Pontus*.

Zambdas Biſh. of *Jeruſalem*. *Hermon* Biſh. of *Jeruſalem*. *Theonas* Biſh. of *Alexandria*. *Achillas* and *Pierius* miniſters of *Alexandria*. *Peter* Biſhop of *Alexandria* beheaded.

Hitherto have we intreated of the ſucceſſion of Biſhops, from the birth of our Saviour unto the overthrow of the Oratories, which laſted five and thirty years: now conſequently the conflicts of ſuch as manfully ſtrived in our age for the truth, who and what men they were, as far forth as came to our knowledge, we mind to pen for the poſterity to come.

The end of the ſeventh Book.

THE

THE EIGHTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus* Bishop of *Cæsarea* in *Palestina*.

CHAP. I.

Of the peace and prosperous successe of Christian affairs, before the persecution raised by Diocletian.

The Greek begins with a Proeme, and not with a Chapter. *Eusebius* now beginneth the History of his time.

THE succession of Bishops from the Apostles unto our time, we have hitherto comprised in the seven former Books; in this eighth Book presently in hand, we purpose to pen unto the posterity, the famous acts worthy of memory, done in these our days. And even here let our preamble enter into his purpose. How great, and what manner of glory and liberty, the doctrine of piety due unto Almighty God, preached in this world by Christ, hath obtained before the persecution of our time, among all mortal men both *Grecians* and *Barbarians*: it requireth a greater labour to declare, than easily for the worthiness thereof may be accomplished of us. We have sufficient tokens thereof, in that the clemency of the Emperors towards the Christians was so increased, to whom also they committed the Government of the *Gentiles*, and for the great favour they bare to our doctrine, they granted liberty and security to the professors of Christian Religion: What shall I say of them, who in the very Palace of the Emperors, and in the presence of Princes lived most familiarly? which esteemed of their Ministers so highly, that they granteth them in their presence freely to deal in matters of Religion, both by word and deed, together with their wives, and children, and servants: and not only this, but also permitted them to glory and boast of the liberty of their faith; whom also they deemed worthy of more credit, and far better estimation than their fellow servants. Of which number *Dorotheus* was one among all the rest best accepted, and best trusted, for which cause he was in the greatest credit with Princes and Presidents, and with him also the renowned *Gorgonius*, * and as many other together with these as have been honoured and reverenced for the glad tidings of the Kingdom of Heaven. After which sort a man might then have seen the Bishops of all Churches in great reverence and favour among all sorts of men, and with all Magistrates. Who can worthily describe those innumerable heaps and flocking multitudes throughout all Cities and famous Assemblies, frequenting the places dedicated unto prayer? Because of which circumstances, they not contented with the old and ancient buildings (which could not receive them) have throughout all Cities builded them from the foundation wide and ample Churches. These things thus prevailed in processe of time, and daily increased far and nigh, so that no malice could intercept, no spitefull fiend bewitch, no wight with subtil slight, hinder at all, as long as the divine and heavenly hand of God upheld and visited his people, whom as yet he worthily accepted. But after that our affairs through too much liberty, ease and security, degenerated from the natural rule of piety: and after that one pursued another with open contumely and hatred: and when that we impugned our selves by no other than our selves, with the armour of spite, and sharp spears of opprobrious words, so that Bishops against Bishops, and people against people, raised sedition: Last of all, when that cursed hypocrisie and dissimulation had swum even to the brim of malice, the heavy hand of Gods high judgment, after his wonted manner (whilest as yet the Ecclesiastical companies assembled themselves nevertheless) began softly by a little and a little to visit us, so that the persecution that was raised against us took his first original from the brethren which were under banner in Camp. Whenas we were touched with no sense or feeling thereof, neither went about to pacifie God, we heaped sin upon sin, thinking like careless Epicures, that God neither cared, neither would visit our sins. And they which seemed our Shepherds, laying aside the rule of piety, practised contention and schism among themselves, and

Dorotheus.
Gorgonius.
* Chap. 1. in the Greek.

An. Dom. 301. *Verturius* the Captain persecuted the souldiers in Camp

and whilest they aggravated these things, that is, contention, threatnings, mutual hatred and enmity, and every one proceeded in ambition much like tyranny it self, then, I say, then the Lord, according to the saying of *Jeremy*, *Made the daughter Sion obscure and overthrew from above the glory of Israel, and remembred not his foot-stool in the day of his wrath. The Lord hath drowned all the beauty of Israel, and overthrown all his strong holds.* And according unto the Prophecies in the *Psalms*: *He hath overthrown and broken the covenant of his servant, and prophaned his Sanctuary, casting it on the ground by the overthrow of his Churches. He hath broken down all his wals, he hath laid all his fortresses in ruine. All they that passed by spoiled him, and therefore he is become a rebuke unto his neighbours. For he lifted up the right hand of his enemies, and turned the edge of his sword, and aided him not in the time of battel, but caused his dignity to decay, and cast his throne down to the ground, the days of his youth shortned, and above all this he covered him with shame.* Lam. 2. Psal. 89.

Chap. II.

How the Temples were destroyed, holy Scripture burned, and the Bishops ill intreated, and of the purpose of Eusebius *in this Story.*

All these aforesaid were in us fulfilled, when we saw with our eyes the Oratories overthrown down to the ground, yea and the very foundations themselves digged up, the holy and sacred Scriptures burned to ashes in the open market place, and the Pastors of the Churches, some shamefully hid themselves here and there, some other were ignominiously taken and derided of the enemies; and according unto another Prophecy, *Shame is poured upon the pates of their Princes, he made them wander in the crooked and unknown way.* Yet is it not our drift to describe the bitter calamities of these men which at length they suffered; neither is it our intent to record their dissention and insolency, practised among them before the persecution, but only to write so much of them, whereby we may justifie the divine judgment of God. Neither have we purposed to mention them which were tempted sore with persecution, or altogether suffered shipwrack of their salvation, and willingly were swallowed up in the deep gulfs of unconstant waves, but only to graff in our History such things as first of all may profit our selves, next the posterity in time to come. We will proceed then, and paint forth the happy combats of the blessed Martyrs.

Churches overthrown. Scriptures burned. Bishops persecuted. Psal. 107.

Chap. III.

A recital of certain Imperial Edicts against the Christians. The constancy of certain faithfull persons. The beginnings of the butcherly slaughter.

It was the 19th year of *Diocletians* reign, and the moneth *Dystros*, after the *Romans*, *March*, the feast of *Easter* then being at hand, when the Emperors Proclamations were every where published, in the which it was commanded: That the Churches should be made even with the ground, the holy Scriptures by burning of them should be abolished, such as were in honour and estimation should be contemned, and such as were of families, if they retained the Christian Faith, should be deprived of their freedom. And such were the contents of the first Edict. But in the Proclamations which immediatly followed after, it was added: That the Pastors throughout all Parishes, first should be imprisoned, next, with all means possible, constrained to sacrifice. Then, I say, then, many of the chief Governors of the Churches enduring (and that chearfully) most bitter torments, shewed examples of most valiant and noble conflicts: many others fainting for fear, at the first onset were quite discouraged: all the rest tried the experience of sundry torments: one scourged from top to toe: another tortured and lanced with more intollerable pain: some failed of the purposed end: some other were found constant and perfect: one was drawn to the foul and filthy sacrifices, and dismissed as if he had done sacrifice, whenas in very deed he had not: another when he had neither approached nor touched ought of their detestable offerings, and such as were present affirmed, that he had sacrificed, departed with silence, patiently suffering this false accusation: another half dead, was born away, being thrown of them for dead. Again, there were some prostrate upon the pavement, trailed and lugged all along by the feet, and recounted for sacrificers. One reclaimed, and with a loud voice denied that ever he sacrificed: another lifted up his voice, and confessed himself to be a Christian, and gloried in the faith of that gladsom title: another again protested, that he had neither sacrificed, nor ever would do sacrifice. These were beaten on the

An. Dom. 306. The persecution under *Diocletian* waxed hot, whenas these cruel Edicts were every where proclaimed.

face, and buffeted on the cheeks, their mouths were ſtopped by the ſouldiers hands, an whole band being appointed for the purpoſe, which violently thruſt them out at the doors. So the enemies of the truth triumphed, if at leaſt wiſe they might but ſeem to bring their purpoſe to effect. But their purpoſe prevailed not againſt the bleſſed Martyrs of God, whoſe conflicts no tongue can ſufficiently declare.

Chap. 3. in the Greek.

Chap. IV.

Of the Perſecution firſt raiſed by Veturius *the Captain againſt the Chriſtian Souldiers, at the beginning privily, afterward openly.*

THere are many to be ſeen which bare ſingular good will and affection to the ſervice of Almighty God, not only in the time of perſecution, but long before, when peace prevailed. For of late, nay of late, at the firſt the chief Governor ſtarting up, as it were, out of a profound drunkenneſs, levelled at the Church privily and obſcurely, (ſince the time which paſſed after the reign of *Decius* and *Valerianus*) and waged battel with us, not ſuddenly, but firſt aſſailed only the Chriſtians which were in Camp. By this means he thought he could eaſily ſnare the reſt, if that firſt be conquered theſe. And here might you ſee many of the ſouldiers deſirous to lead a private and ſolitary life, fearing they ſhould faint in the ſervice of Almighty God. For when the Captain (whoſoever he was) firſt went about to perſecute his hoſt, and to try and ſift as many as were brought unto him throughout every Ward, and to give them in choice either to obey and enjoy their dignity, or to reſiſt, and of the contrary be deprived: many of the ſouldiers which were of the Kingdom of *Chriſt*, without any delay or doubt, preferred the Faith of *Chriſt* before the favour and felicity they ſeemed to enjoy. And now one or two of them very heartily not only contemned their dignities, but alſo endured bitter death for their conſtancy in the ſervice of God, becauſe that the Captain as yet exerciſed his malice by little and little: and though he durſt ſhed the bloud of a few innocents, yet ſtaggered he at the multitude of believers, fearing (as it is moſt like) ſuddenly to give battel unto all, and that univerſally. * But when he took in hand more manifeſtly to perſecute the Church of God, it cannot be told or expreſſed with tongue, how many, and what manner or ſort of Martyrs were to be ſeen throughout all Cities and Villages.

The policy of Satans meſſengers.

* Chap. 4. in the Greek.

Chap. V.

A noble man of Nicomedia *rent in pieces in the preſence of many: the wicked Edict of the Emperor publiſhed againſt the Chriſtians.*

ONe of *Nicomedia*, no obſcure perſon, but according unto the account of the world, of great nobility, who, as ſoon as the Edict againſt the Churches of God was publiſhed in *Nicomedia*, being moved with zeal to Godwards, and fervency of faith, took into his hands, and tare in pieces the profane and moſt impious Proclamation, paſted to an open and publick poſt, in the preſence of both the Emperors, and of him which among the reſt was moſt honourable, and was the fourth perſon in the Empire. But he which firſt practiſed this noble act, endured (as it is moſt like) the penalty of ſo bold an enterprize, retaining a valiant and invincible mind unto the laſt gaſp.

Chap. VI.

The Martyrdome of certain Courtiers in Nicomedia, *with others both there and in other places.*

ALl the renowned men that ever were either of the *Grecians* or *Barbarians*, commended for noble proweſſe and fortitude, are not to be compared to the divine and famous Martyrs of this our age. I ſpeak of them, who, together with *Dorotheus*, being the Emperors pages, in chiefeſt credit with their Lords, and were no leſſe unto them than dear and natural ſons, yet counted they thoſe reproaches, calamities, and new-found torments for the truth in *Chriſt*, greater riches than the glory and pleaſure of this preſent life. Of theſe for examples ſake, I will propound one, with the end he made, that the Reader may conjecture by his hap what befell unto the reſt. One of the aforeſaid noble men was brought forth at *Nicomedia* into the open Aſſembly, and enjoyned to ſacrifice, who ſtoutly refuſing, commandment was given that he ſhould be hoiſed up on high naked, and his whole body to be ſcourged, and the fleſh rent in pieces with the laſh of the whip,

whip untill he being overcome should be inforced to yeeld unto their sacrifice. When that he had endured these torments, and persisted constant, and the bones lay all bare, they pour vinegar mixt with salt into the festred wounds and bruised parts of the body. When he had overcome also these torments, and rejoyced greatly thereat, a Greediron with hot burning coals is prepared, and that which remained of his body, was laid thereon to be broiled, a slow fire being made under, to consume it by little and little, lest death should quickly deliver him of his pain. So that they which had the charge of the fire, would release him of no part of his pain, unlesse he promised to yeeld in the end unto the Emperors Decree. But he holding fast his former opinion, overcame them, and yeelded up the ghost in the midst of those torments. So valiant (as you hear) was the Martyrdom of one of the Emperors pages, correspondent unto his name, for he was called *Peter*. These things which happened to the rest were nothing inferiour to these, the which, according to our former promise, we will leave untouched, adding onely this to that which went before, how that *Dorotheus* and *Gorgonius*, with many others of the Emperors family, after sundry torments, ended their lives on the gallows, and bare away the garland of victory. At this time also was *Anthimus* Bishop of *Nicomedia* beheaded for the Christian Faith, and with him a great multitude of Martyrs. For I wot not how in the Emperors Palace at *Nicomedia*, some part of the house was all on fire, and when the Christians were taken in suspition to be the authors thereof, by the Emperors commandment the whole troop generally of all the godly there at that time was executed, whereof some with a sword were beheaded, some others burned with fire: where also by the secret and divine Providence of God (as the report goeth) both men and women skipped and leaped into the flaming fire. Another company the Sergeants set in a boat, and threw into the deep sea. The Emperors pages, after their death decently buried, and resting in their graves, were digged up, and by the commandment of their Lords cast into the sea, lest any adored them in their sepulchers, and took them for gods, as they dreamed of us. And such were the practises in the beginning of the persecution at *Nicomedia*. But in a while after, when that some in the region called *Melitis*, and again some others in *Syria* were found ready to rebel, the Emperor commanded all the Pastors throughout every Church to be imprisoned and kept in hold. The spectacle of the practises was so cruel to behold, that it exceeded all that thereof may be spoken. Infinite multitudes were every where inclosed, and the prisons of old appointed and ordained for murderers, diggers up of sepulchers, and rifflers of graves, were then replenished with Bishops, Ministers, Deacons, Readers and Exorcists, so that there was no room in the prison for such as were condemned for hainous offences. Again, when the former Edicts had taken place, there followed others, by virtue of which, such as sacrificed were set at liberty, and such as resisted were commanded to be tormented with a thousand kind of torments. But who is able here also to number the multitude of the Martyrs in all places? specially throughout *Africk*, and among the *Moors*, throughout *Thebais* and *Egypt*, from whence passing into other Cities and Provinces, they suffered glorious martyrdom.

Peter the Emperors page after sundry torments broiled to death.
Dorotheus hanged.
Gorgonius was hanged.
Anthymus Bishop of *Nicomedia* beheaded.
A certain number beheaded.
A certain company burned.
A number drowned.
The dead digged up.
All prisons were filled with Christians.

Chap. VII.

The constancy of certain Martyrs, devoured of wild beasts in Palæstina *and* Phœnicia.

WE have known divers of these to have flourished in *Palestina*, and some others in *Tyrus* of *Phœnicia*, whose infinite stripes who would not be amazed to behold? And in their stripes marvellous constancy, and after their stripes their sudden bickring with ravening beasts, and in that bickring their valiant courage in withstanding the force of fierce Libbards, the rage of Bears, of wild Boars and Buls, provoked with hot burning irons? At the doing of all which we were present our selves, and saw with our eyes the divine power of our Saviour *Jesus Christ* (for whose sake they suffered these things) present and manifestly aiding these Martyrs. Neither durst these ravening beasts, of a long time draw nigh, and approach unto the bodies of the blessed Saints, but ranged about; and devoured such as set them on without the ring, touching by no means among all the rest the blessed Champions, though their bodies were bare, though they provoked them with the stretching forth of their hands, as they were commanded. And if sometime violently they fell upon them,

Brute beasts spared such as men would not spare.

they retired back again, as if they had been repelled by divine power from above: which continuing a long time, brought great admiration unto the beholders. When the firſt beaſt ranged about to no purpoſe, the ſecond and third beaſt were let looſe at one and the ſame Martyr. The ſufferance of thoſe Saints was to be wondred at, and their conſtancy firm and immovable in their freſh and green bodies. For then might a man have ſeen a young ſtripling under twenty years of age, ſtanding ſtill without any holding, ſtretching forth his hands in form of a croſſe, making earneſt ſupplication unto God with a ſetled and immovable mind, not wagging himſelf at all, or pointing any whither from his ſtanding place, yea though the Bears and Libbards breathed out preſent death, and were now ready to tear his fleſh in pieces with their teeth, yet I wot not how, as if their jaws had been glued together, they recoyled back again. Again, ye might have ſeen others, in number five, thrown at the feet of a fierce Bull, which toſſed into the air, and tore in pieces with his horns ſuch as ſtood without the ring, and left them as dead: only the holy Saints he had no power to hurt with his furious and cruel threats, though he threw up the earth with his feet, and fanned the air with his horns, though he were provoked to fierceneſs with ſearing irons, and fomed out preſent death, yet by the divine providence of God he was puſhed back. When this beaſt could nothing prevail againſt the holy Martyrs, others were let looſe: at length after ſundry bitter torments and violence of wild beaſts, all were beheaded, and inſtead of ſtill earth and quiet ſepulcher, they were thrown into ſurging waves of the Seas.

The conſtancy of a young man.

Five Martyrs after ſundry torments beheaded and thrown into the ſeas.

Chap. VIII.

Of the Martyrs in Ægypt.

THe like bickering had they of *Tyrus* in *Egypt*, the which they ſuffered for the ſervice of God. Then wouldſt thou have marvelled at their Martyrdoms, ſuffered upon their own native ſoil, where infinite both men, women and children, for the ſalvation procured by our Saviour Jeſus Chriſt, contemning this tranſitory life, have endured ſundry kinds of torments: Whereof ſome after maiming, racking and ſcourging, and thouſands of other vexations (horrible to be heard of) were burned to aſhes, others drowned in the Seas, others manfully laid their necks to the block, others hanged on the gallows, ſome as hainous offenders, ſome other far worſe, tied to the tree with their heads downward, and ſo long beſet with a watch till famine had bereaved them of their lives.

Chap. IX.

The conſtancy of the Martyrs throughout Thebais.

BUt no ſpeech can ſufficiently declare the puniſhments and torments endured of the Martyrs throughout *Thebais*, having their bodies torn in peeces with ſhels of Sea-fiſh, inſtead of the talons of Beaſts, the women tied by the leg were lifted into the Air, and their heads downwards, with a certain Engine of wood, and there hanged all bare and uncovered, yeelding unto the beholders a foul, filthy, cruel and unnatural ſpectacle. Again, others ended their lives upon boughes and branches of Trees. They linked together with certain inſtruments, the tops of the boiſterous and mightier boughs, and tied them unto either of the Martyrs thighs, afterwards looſing the boughs to ſpirt and ſpring into their growing place, ſuddenly rent aſunder the members of their bodies, for which purpoſe they invented this pain. All theſe miſchiefs continued not a few dayes, or for a ſhort ſpace, but the term of many years. Sometime more than ten, ſome other time more than twenty were executed, one while not under thirty, another while welnigh threeſcore. Again, at another time, an hundred in one day, of men, women, and very young children, after the bitter taſte of ſundry kinds of torments, were put to death. We our ſelves, being then preſent at the execution, ſaw with our eyes a great multitude, whereof ſome were burned, others beheaded, untill the ſword became blunt, and the tormentors wearied, ſo that others came in place, and executed by turns. Where we beheld alſo the noble chear and countenance, the divine power and valiantneſſe of mind, in ſuch as builded their Faith on Jeſus Chriſt our Saviour. As ſoon as the ſentence was pronounced, and judgment given upon the former, there ſtepped forth others and ſtood at the Bar, profeſſing their Faith, and publiſhing themſelves to be Chriſtians, not fearing at all the bitterneſſe

Martyrs in *Thebais*, their ſkins razed and ſcorched, tied by the one leg, and their head downward.
Hanged upon boughs.
10 Martyrs.
20.
30.
60.
100.
Some burned.
Some beheaded.

nes of manifold and sundry torments, but with invincible minds, laying their whole trust and confidence upon God, joyfully, merrily and chearfully took the last sentence of condemnation, singing Psalms and hymns, and thanksgiving unto God, even to the last gasp. These were truly to be wondred at: but those were especially to be admired, who being renowned for their riches, nobility, honour, eloquence and Philosophy, yet preferred before all these, the piety and faith in our Lord and Saviour Jesus Christ: of which sort *Philoromus* a Governor of *Alexandria* of no small account, put in trust with weighty matters of the Empire, being guarded after the *Roman* dignity and honour, with a troop of soldiers to his train, was daily sifted and examined. Such a one also was *Phileas* Bishop of the people of *Thmuitæ*, a famous man for the politick government of his Country, for the oversight of the publick Lyturgies and study of Philosophy. These men though they were intreated of many their kinsfolks, and otherwise their familiar friends, of many of the chief Rulers, and last of all of the Judg himself, that they would tender their own case, that they would consider their calling, that they would pity their wives and children: yet could not they for all the perswasion of such great personages, be brought (by preferring this present life) to contemn the faith of Christ, and to renounce his Laws, but with constant and philosophical minds, yea rather divine, enduring all the threats and contumelies of the Judge, ended their lives with the losing of their heads.

Philoromus Governor of *Alexandria* beheaded.

Phileas Bishop of *Thmuis* beheaded.

CHAP. X.

The testimony of Phileas *touching the constancy of the Martyrs of* Alexandria; *and the cruelty of the enemies.*

FOrasmuch as we have said that *Phileas* was famous for his skill in profane literature, let him be brought a witness of himself to declare what he himself was, and withall what Martyrdoms hapned in his time at *Alexandria*, who will describe the same more exactly than we use to do, which we will take out of his own words, writing unto the *Thmuitans* in this manner: *Forasmuch as all these things are published in holy Scripture for patterns, examples and monuments for our learning: the blessed Martyrs which lived among us, lifting up the eye of their mind, and beholding with clear sight the universal God, settled their minds to endure any kind of death for the service and Religion due unto God, and held fast their vocation, knowing that the Lord Jesus for our sake took the nature of man upon him, to the end he might cut off wholly all sin, and aid us to enter into everlasting life. For he thought it no robbery to be equal with God, but made himself of no reputation, taking on him the form of a servant, and was found in his shape as man. He humbled himself, and became obedient unto the death, even the death of the crosse. Wherefore the blessed Martyrs of God reposed Christ in their brest, being desirous of more excellent gifts, indured not once but some of them twice all pain and punishments that could be invented, and all the threats of souldiers practised against them either by word or by deed, with an invincible courage, excluding fear, by reason of the fulnesse of love, whose manhood and valiantnesse in all their torments, what man is able with mouth to expresse? And because it was permitted and lawfull for every man to torment them as him pleased best: some smote them with clubs and cudgels, some with sharp twigs, some with whips, some with leathern thongs, some other with whip-cord. The spectacle was pitifull, both for the variety of torment, and superfluity of malice. Some with their hands tied behind them were stretched along, and racked in every joynt throughout the body, and as they hung and lay in the Rack, the tormentors were commanded to torment all their bodies over: not plaguing them as thieves are commonly handled with the only renting of their sides, but they had the skins of their bellies, and their shins, and of their eye-lids razed all off with rugged hoofs, with the talents and claws of wild beasts. Some were seen to hang by the one hand at an hollow vault, and to endure that way far more bitter racking of the joynts and members of the body, some were tied to pillars and their faces writhed backward to behold themselves, their feet standing them in no stead: but they violently wagging by the weight and poise of their bodies, were thus grievously tormented, by reason of their stretching and hard binding in bonds. This they suffered not only while they were examined, and whilst the President dealt with them, but throughout the whole day. And when that he passed from the former unto the latter, he gave his Ministers charge to oversee them behind, if that peradventure any of them being overcome with the grievous torments, did yeeld. He commanded also if that any were in danger of death by reason of cold, that their fetters and bonds*

Phileas Bishop of *Thmuis* writeth this Epistle out of prison unto his flock. Phil. 2.

1 John 4.

ſhould ſpeedily be releaſed, and they to be laid on the ground, to be lugged and trailed all along, to get them heat. They had not one ſparkle of compaſſion on us, but thought of duty they ſhould thus be affected, and furiouſly rage againſt us, as though we had been no living creatures. Wherefore our adverſaries invented this ſecond pain, and added it to the former puniſhments. After ſtripes they were laid in the ſtocks, and their feet ſtretched four ſpaces or holes aſunder, ſo that of neceſſity they muſt lie on their backs, and having no feeling of their bodies by reaſon of the wounds which the ſtripes printed in their members. Others being thrown along upon the pavement, lay poudred in the duſt in extream pain, a more piteous and lamentable ſpectacle unto the beholders than the torment it ſelf, bearing in their bodies divers wounds diverſly invented. The caſe ſtanding thus, ſome died in torment, and confounded the adverſaries with their patience: ſome half dead and ſhut in priſon, after a few days died of their pain: the reſt by carefull proviſion were comforted, and after certain continuance of impriſonment, became more conſtant. When they had given them in choice, either to touch the deteſtable ſacrifice, and ſo be at eaſe, and enjoy among them their curſed liberty, or not to ſacrifice and change life for death, with all ſpeed voluntarily they imbraced death. For they were skilfull in thoſe things which concerned them in holy Scripture. He that ſacrificeth to ſtrange gods (ſaith he) ſhall be rooted out from among the people: and, Thou ſhalt have no other gods but me.

Deut. 4. Exod. 20.

Such are the words of a true Philoſopher and godly Martyr, which he wrote from priſon to his Pariſhoners afore the Judge pronounced the ſentence of condemnation upon him, rehearſing unto them the ſtate he ſtood in, provoking them to march forwards, and to hold faſt the profeſſion of faith in Chriſt after the death, which was then at hand. But to what end do I uſe many words, and alledge the conflicts of the bleſſed Martyrs throughout the world, invented one after another, eſpecially of them which were purſued to death, not after the publick Laws, but with deadly hatred?

Chap. XI.

How a Whole City in Phrygia *with the inhabitants thereof was burnt to aſhes, and of* Audactus *the Martyr.*

WHen the ſouldiers had beſieged a City in *Phrygia* wholly inhabited of Chriſtians, and compaſſed in both men, women and children which called upon the name of the Lord, they ſet all on fire, and burned them to aſhes. For with one conſent all the inhabitants thereof, the Lieutenant, the Captain, the whole Senate, and the people, every one proteſted themſelves to be Chriſtians, and could by no Edicts be brought to adore Idols or carved Images. And there was alſo another renowned for *Roman* dignity, whoſe name was *Audactus*, by linage coming of a noble houſe in *Italy*, and for his virtue in great credit with the Emperors, ſo that he governed with great wiſdom and uprightneſſe the Commonwealth, and weightieſt matters of the Empire: but above all, he was famous for Religion and Faith in Chriſt, ſo that in the adminiſtration and governing of the Commonwealth he indured torment, and was crowned with Martyrdom.

Chap. XII.

Of the Regions and Countreys where the Chriſtians were martyred, and the ſavageneſſe of tyrannical Heathen towards the faithfull.

TO what end ſhall I by name recite the reſt, or rehearſe the multitude of men, or deſcribe the ſundry torments of famous Martyrs? whereof ſome were beheaded, as it happened in *Arabia*: ſome tormented with the breaking and bruiſing of their legs, as it happened in *Cappadocia*: ſome hanged hy the feet and their heads downwards with ſlow fire ſet under, and ſmothered to death with choaking ſmoke, as it happened unto the brethren in *Meſopotamia*: ſome others had their noſtrils ſlit, their ears bored, their hands maimed, their members and parts of their bodies drawn aſunder and unjoynted, as it happened at *Alexandria*. To what end ſhall I renew the memory of them which were burned at *Antioch*, hot burning coals laid under, not quickly to diſpatch them, but with lingring pain to torment them? And of others which choſe rather to burn their hands, than they would touch their abominable ſacrifices, the experience whereof ſome going about to avoid, before they were apprehended and fallen into the hands of their adverſaries, threw themſelves down headlong from the

Martyrs in *Arabia*. *Cappadocia*. *Meſopotamia*. *Alexandria*. *Antioch*.

tops of houses, and thought better so to prevent death, than to sustain the torments of their malicious enemies. A certain matron also renowned for her virtue and integrity of life, and among all them of *Antioch*, famous for her great riches, noble linage and estimation, had brought up two daughters, that were Virgins, in the fear of God, which passed all other in brightness of beauty and youthly comliness. These, because they were greatly spited and envied, though they hid themselves, yet they were found out, and when at length with much ado they understood of their being among forrainers, they cited them to appear with speed at *Antioch* in their proper persons, and beset the place of their abode with a band of souldiers, compassing them as it were with a net. This matron seeing her self and her daughters plunged in great peril, by no means possible to be avoided, pondered with her self the punishments ensuing: and the which was most grievous of all, the abusing of their bodies she admonished in no wise to be suffered, no, not once to sink into their ears; and said further, that if they committed their souls as bondslaves unto Satan, it were a thing more intolerable than any death or destruction: yet there remained one remedy for all, and that (said she) was to flie unto the Lord for refuge. After deliberation, with uniform consent they laid down what was to be done, they apparelled themselves gorgeously, and took their journy towards *Antioch*. In the midst of the way, when their guard severed themselves, as about to serve nature, they cast themselves into the flouds that sliding thereby, and drowned themselves. These *Heathen* Idolaters threw into the sea another couple of *Antiochian* Virgins, renowned for all virtues, true sisters, of noble linage, of good life, of tender years, of goodly beauty, of honest minds, of godly conversation, of wonderfull disposition, as though the earth could no longer bear them. Such were the tragedies at *Antioch*. In *Pontus* they suffered punishments horrible to be heard of, whose fingers of both hands were pricked under the tender nails with sharp quils: others had hot boiling lead poured on their backs, the most necessary members of their bodies maimed: others indured shamefull, intolerable, and such torments as may not be told, in their privy members, and in the secret bowels of their bodies, such as these noble and lawfull Judges excogitated, for tokens of their sharp wit and deep wisdom. Daily also they found out new torments, contending one with another who should excel in spitefull inventions and additions of torment. This calamity was extream and out of measure cruel. And whenas thenceforth they despaired of increasing their mischief, and now were wearied with slaughter, and gotten their fill of bloudshed, voluntarily they mitigated their rage, they practise courtesie: their pleasure (forsooth) is henceforth to punish with death no longer. It is not requisite (say they) that the Cities should be stained with bloud, issuing out of our own bowels, that the most noble Empire of the *Cæsars* should be blemished and defamed with the title of cruelty, the Emperor himself being well known for clemency and benignity, yea rather the gracious goodness and clemency of the Emperors highness is to be stretched forth and inlarged towards all men, that they be no more punished with death. They deemed their cruelty asswaged, and the Emperors clemency to shine, in that they command our eyes to be plucked out, and the left leg to be unjoynted. Such was their clemency and mitigation of cruelty toward us. Wherefore by reason of this cruel courtesie, it may not be told what number and infinite multitude of men having their right eyes pulled out, and the empty places seared with hot burning irons, their left leg sawed asunder in the hams, and seared likewise, were condemned to the quarries and mines throughout the Provinces, to the digging of metals, not for commodity and profits sake, but for affliction and misery. And besides all this, they were led forth to sundry kinds of torments which may not be rehearsed, whose valiant acts also cannot be described. When the holy Martyrs shined throughout the world in these their afflictions, the beholders wondred at their patience and noble courage: and not without cause, for, they expressed and shewed forth unto the world, special and manifest signs of the divine and unspeakable power of our Saviour working by them. It were too long, yea impossible to number them all by their names.

A matron of *Antioch* together with her two daughters drowned themselves, rather than their bodies should be abused of the tormentors.

The Ethnicks drowned two Virgins of *Antioch*.

Martyrs in *Pontus*.

The Ethnicks pulled out the right eyes, seared the empty place, sawed off the left leg of the Christian, seared their hammes, condemned them to the mine-pits: all this they counted a gracious pardon.

Chap. XIII.

Of the famous Bishops and Ministers which were martyred.

TOuching the chief Rulers of the Churches, and them which were crowned Martyrs in most famous Cities, *Anthymus* Bishop of *Nicomedia* was beheaded, and crowned the first Martyr registred in the Catalogue of the Saints in the Kingdom of Christ. Of them which suffered at *Antioch*, *Lucianus* Minister of that Congregation, leading a virtuous life, preach-

Anthymus Bish. of *Nicomedia* beheaded.

Lucianus a Martyr.

preached at *Nicomedia* in preſence of the Emperor the celeſtial Kingdom of Chriſt, firſt unto us in exhortation by way of Apology, afterwards in writing unto the poſterity. The moſt famous Martyrs of *Phœnicia* were the godly Paſtors of the reaſonable flock of Chriſt: *Tyrannion* Biſhop of *Tyrus*, *Zenobius* Miniſter of *Sidon*, and *Silvanus* Biſhop of *Emiſa*, who, together with others in *Emiſa*, was thrown to feed wild beaſts, and is received into the company of Martyrs. The other two, both at *Antioch* glorified God by their patient deaths: *Tyrannion* buried in the bottom of the ſea; and *Zenobius* an excellent Phyſician, after ſcourging and bitter torment died moſt conſtantly. Amongſt the Martyrs in *Palæſtina*, *Silvanus* Biſhop of the Churches of *Gaza* was beheaded, together with nine and thirty others which were committed to the mine-pits in *Phœnos*. In *Egypt Peleus* and *Nylus Egyptian* Biſhops were burned to aſhes. And here let us remember the renowned pillar of the pariſh of *Cæſarea*, *Pamphilus* the elder, and the famous Martyr of our time: whoſe life and noble acts we will at time convenient declare. Of them which at *Alexandria* throughout *Egypt* and *Thebais* ſuffered martyrdom, the moſt famous was *Peter* Biſhop of *Alexandria*, a pattern of piety in Chriſt unto the godly Paſtors, and together with him, *Fauſtus*, *Didius* and *Ammonius*, Miniſters and perfect Martyrs of Chriſt. Alſo *Phileas*, *Heſychius*, *Pachymius* and *Theodorus*, Biſhops of the Churches in *Egypt*: and beſides theſe, infinite other famous men, whoſe names are well known in the Congregations throughout that Region. It is not our drift to deſcribe the conflicts of ſuch as ſtrived throughout the world (we leave that for others) neither exactly to paint forth unto the poſterity all that happened: but only the things we ſaw with our eyes, and were done in our preſence,

Tyrannion Biſh. of *Tyrus* was drowned at *Antioch*.
Zenobius of *Sidon* ſcourged to death
Silvanus Biſh. of *Emiſa* torn of wild beaſts.
Silvanus Biſh. of *Gaza* beheaded.
39 beheaded.
Peleus and *Nilus* Biſhop of *Egypt* burned.
Pamphilus.
Peter Biſhop of *Alexandria*.

Chap. IX.

The ſtate of the Roman *Empire before and after the perſecution. And of the Reign of* Conſtantine.

Unto that which went before I will annex the recantation or diſanulling of the things practiſed againſt us, yea from the beginning of the perſecution, which I ſuppoſe very profitable for the Reader. Before that the *Roman* Empire waged battel againſt us, in the ſpace the Emperors favoured us, and maintained peace, it may not ſufficiently be declared, how proſperouſly the Commonwealth flouriſhed and abounded with all goodneſſe, whenas the chief Magiſtrates of the publick weal paſſed the 10th and the 20th year in ſolemn Feaſts and celebrated gratulations, in times of moſt gorgeous and glorious renown, with conſtant and immovable peace. Whenas their Empire after this ſort increaſed without offence, and daily was inlarged, they had no ſooner removed peace from among us, but they ſtirred up ſuch battels as could not be reconciled. Not fully two years after this hurliburly, there was ſuch a change hapned unto the whole Empire, which turned all upſide down. * For no ſmall diſeaſe overtook the chief of the foreſaid Emperors, and bereaved him of his wits, wherefore together with him which was ſecond perſon in honour, he imbraced the popular and private life. Theſe things then being not fully ended, the Empire was withall divided into two parts, the which was never remembred to have come to paſſe before that time. Not long after *Conſtantius* the Emperor, paſſing all others throughout his life time, in clemency and goodneſſe towards his Subjects, ſingularly affected towards Gods Word, ended (according unto the Law of Nature) the common race of his mortal life, leaving behind him his natural ſon *Conſtantine* Emperor and *Cæſar* to ſupply his room, and was firſt referred of them into the number of the gods, enjoying after his death all imperial honour and dignity due to his perſon. In his life he was the moſt benigne, and of moſt bountifull Soveraignty among all the Emperors: who alone of all the Emperors in our time governed moſt graciouſly and honourably during the whole term of his Reign, ſhewing humanity and bountifulneſs unto all men, no partaker by any means with any preſumptuous ſedition raiſed againſt us, he guarded the godly about him in ſecurity without ſentence of guilt, and without all contumely, he deſtroyed no Churches, he practiſed no impiety that might be prejudicial to our Religion, he obtained a bleſſed life, and an end thrice happy, he being Emperor alone, ended this life both glorioufly and peaceably, in preſence of his natural ſon and his ſucceſſor, who alſo was moſt prudent and religious. His ſon *Conſtantine* being proclaimed full Emperor and *Cæſar* by the Army, and long before by God himſelf the univerſal King, became a follower of his fathers piety in Chriſtian Religion. And ſuch a one was he. But *Licinnius* while theſe things were a doing, by common conſent of the Potentates was alſo created Emperor, and

As long as the Emperors did not perſecute the Church, ſo long did their Empire proſper.
* *Anno Domini* 307. (*Euſebius* Chron.) *Dioceſian* together with *Maximinian* having reigned twenty years, depoſed themſelves, and lived a private life.
Conſtantius and *Maximinus* rule the Empire.
Conſtantius dieth at *York* in *England*, *Anno Domini* 310.
Conſtantine Magnus was proclaimed, *An. Dom.* 311.

and *Augustus*. Which thing grieved *Maximinus* very sore, who unto that time was alone called *Cæsar* of all men, who also being tyrannically disposed, violently of his own mind invaded the Empire, and intituled himself *Augustus*. And being attainted of treason, and found to have conspired the death of *Constantine*, and after deposition to have aspired again unto the Imperial Scepter, died a most shamefull death. He was the first whose titles, pictures, with all that seemed to shew forth his honour, were overthrown, for no other than the Arms of an Emperor that was most profane and impious.

Chap. XV.

Chap. 14. after the Greek.

The dissimuled love of Maxentius *towards the Christians, his horrible offences and cruelty.*

His son *Maxentius* which exercised tyranny at *Rome*, in the beginning of his reign dissembled our Faith egregiously, creeping into credit by flattering the people of *Rome*, and therefore he commanded his commonalty to cease from persecuting of the Christians, whereby he might pretend a shew of piety, and seem tractable and more benign than his ancestors were before him. But in process of time he was not indeed found the same which men took him for, and hoped he would be, for he fell into all kind of enormities, omitting no hainous offence, how detestable and lascivious soever it were, unassayed: committing adultery and all kind of leud wantonness, sending home again unto their husbands the loving spouses and lawfull wives, taken from them by force, after he had ignominiously abused them. And these presumptuous practises he exercised not only upon the obscurer sort, but dealt thus opprobriously with the most renowned of the *Roman* Senators. Wherefore all, both high primats, and inferior people, trembling for fear of him, were oppressed with his intollerable tyranny, yet neither by silence, neither by suffering this grievous servitude, could they be free from the bloudy slaughter and imbrued murder of this tyrant. Upon light occasions sundry times delivered he the people unto the souldiers which were in compass to be slain, and an innumerable multitude of the *Roman* people in the midst of the City, he offered to the sword and spears not of *Barbarians* and *Scythians*, but of his proper souldiers. It may not be recited what slaughter of Senators he procured, craftily seeking after their substance, of whom an infinite number he executed for sundry causes and fained crimes. This was the drift and mark this mischievous tyrant shot at. He applied himself unto the study of Magical arts. For inchantment, he opened and ript the bowels of burdened women great with child; he searched the intrails of new born babes, he slew lions, and after a secret manner conjured Devils, and endeavoured to withstand the wars then approaching. For he fully determined with himself to be crowned conqueror by means of these arts. This *Maxentius* therefore practising tyranny at *Rome*, oppressed the Commonalty with such hainous offences as may not be told, so that they were pinched with so great penury of necessary victual, as the like cannot be remembred in this our age to have happened at *Rome*.

Maxentius the son of *Maximinus* a tyrant of *Rome*.
Flattery.
Cruelty.
Lechery.
Tyranny.
Extortion.
Sorcery.
Inchantment.

Chap. XVI.

Chap. 15. after the Greek.

The cruel behaviour of Maximinus *in the East, and of* Maxentius *at* Rome, *and otherwhere in the West.*

Maximinus the Eastern tyrant of a long time used means to conceal his malice against his brother, and his secret friendship towards the *Roman* tyrant, but in the end he was espied, and suffered punishment due to his desert. It was wonderfull to see how he committed things alike and correspondent unto the practises of the *Roman* tyrant, nay he far passed him in malice and mischief. The chiefest Inchanters and Magicians were in greatest credit with him, and because he was a man very timerous, and wonderfully rooted in superstition, he highly esteemed of the erroneous worship of Idols and Devils. Without Southsaying and answers of Oracles he durst not move, no, as it is commonly said, not the breadth of a nail, for which cause he persecuted us without intermission, and more vehemently than his Ancestors before him. He erected Temples throughout every City, the idolatrical worship of long time defaced and overthrown, he carefully restored again, and published by Edict that Idol-priests should be ordained throughout all Countries and Cities. Besides this he appointed in every Province one for high-Priest, of such as were counted famous for

Maximinus hypocrisie.
Superstition.
Persecution.
Idolatry.

for politick affairs, being alſo able with decency to execute that function, whom he furniſhed with a great train and guard of ſouldiers. To be ſhort, he priviledged all Inchanters, as godly, and taken for gods themſelves, with primacy, dignities, and chiefeſt prerogatives. He went on ſtill and oppreſſed, not one City or Region only, but whole Provinces under his Dominion, exacting gold and ſilver, and ſummes of mony, and vexing them with grievous Proclamations, one penalty enſuing after another. The wealth and ſubſtance which his Progenitors had gathered before, he took in great heaps of treaſure, and great ſummes of mony, and beſtowed it upon his flattering paraſites. He was ſo drowned with overmuch wine and drunkenneſs, that among his cups he would be ſtark mad and beſides himſelf, and ſometimes being tipſie, commanded ſuch things, whereof afterwards being reſtored to his former ſobriety, it repented him. He gave place to no man for ſurfetting and ſuperfluity, but made himſelf ring leader of that vice unto all that were about him, both Prince and people. He effeminated his ſouldiers with all kind of delicacy and laſciviouſneſs. He permitted his Preſidents and Captains to practiſe ravenous extortion, and polling of his Subjects, whom he entertained as fit companions of his foul and ſhamefull tyranny. To what end ſhall I rehearſe his unchaſt life, or recite the adulteries he committed? He could paſſe no City where he raviſhed not Wives, and defloured not Virgins. And in all theſe things he prevailed againſt all ſorts of people, the Chriſtians only excepted, which contemned death, and deſpiſed his tyranny. The men endured burning, beheading, crucifying, ravenous devouring of beaſts, drowning in the ſea, maiming and broiling of the members, goring and digging out of the eyes, mangling of the whole body, moreover famine and impriſonment: to be ſhort, they ſuffered every kind of torment for the ſervice of God, rather than they would leave the worſhip of God, and imbrace the adoration of Idols. Women alſo not inferiour to men through the power of the Word of God, put on manly courage, whereof ſome ſuffered the torments with men, ſome attained unto the like maſteries of virtue; other ſome drawn to be abuſed, yeelded ſooner their life unto the death, than their bodies to be defiled. For whenas others by reaſon of the tyrants adultery were polluted; a Chriſtian matron of *Alexandria*, both noble and renowned, alone overcame the lecherous and laſcivious mind of *Maximinus*, with the preſence of her manly courage. This woman for many things was highly eſteemed, for riches, for kindred, for learning, yet preferred her chaſtity above all. Whom when he had earneſtly intreated, yet could not find in his heart to put her to death, who otherwiſe was already prepared to die, being moved more with luſt than with anger, exiled and deprived her alſo of all her ſubſtance. And infinite other Matrons not abiding, no not the hearing of the threats of abuſing their bodies, done by the Preſidents of every particular Nation, indured all kind of puniſhments, torments and deadly pains. Theſe are indeed to be wondred at, but in greater admiration is that moſt noble and moſt chaſt Matron of *Rome* to be had in reſpect of all the reſt, againſt whom the *Roman* tyrant *Maxentius* (lively reſembling *Maximinus*) went about to rage. When that ſhe underſtood the miniſters of tyrannical luſt to be at hand, and her husband (ſhe being a Chriſtian) though he were a *Roman* Magiſtrate, to be in hold among them, and for fear of execution to have conſented thereunto, ſhe craved a little leiſure, as if ſhe went to trim her ſelf, and entring into her chamber, and there being alone, ſhe ran upon a naked ſword, and diſpatched her ſelf, ſo immediatly by her death ſhe bequeathed her carkaſſe unto the tyrants bauds: and by this act of hers, ſounding and piercing more than any ſhrill voice, ſhe pronounced and printed in the minds of all mortal men both preſent and to come, that among the Chriſtians alone, virtue can with no money be overcome, neither be deſtroyed with any kind of death. This ſo great a burden of impiety was brought into the world at one and the ſame time, by two tyrants which held Eaſt and Weſt. If any ſeek out the cauſe of theſe ſo great miſchiefs, who will doubt to aſſigh the perſecution raiſed againſt us for cauſe thereof, ſpecially inaſmuch as this confuſion finiſhed before the Chriſtian liberty was reſtored. For during the terme of theſe ten years perſecution, there wanted then nothing, which might tend to mutual hatred or civil diſſention. The ſea was beſet with ſhips, and therefore innavigable, neither was it poſſible from any place, for any man to arrive and take land, but he ſhould be ſifted with all kind of puniſhments, his ſides ſcourged, and himſelf tried with ſundry torments, whither he were not ſent from the enemy as a ſpie, and in the end he was either hanged or burned. Moreover there were prepared for the purpoſe Targets, Breſt-plates, Darts, Spears, with other warlike armour, Gallies alſo and divers Ordnance for Ships were heaped in every place, neither

Oppreſſion.

Prodigality.

Drunkenneſſe

Surfetting.

Lechery.

The tyrant could not overcome the Chriſtians.

A chaſt matron of *Alexandria* confounded the tyrant, wherefore ſhe was exiled, and her confiſcated.

A matron of *Rome* ſlew her ſelf rather than *Maxentius* ſhould abuſe her.

The cauſe of the worlds calamities was the perſecurion of the Chriſtians.

neither waited any man for any other than daily invasion by the enemy. After these things ensued famine and pestilence, of the which we will intreat hereafter, when fit opportunity is ministred.

CHAP. XVII.

Chap. 16. after the Greek.

The end of the Persecution, and the final confusion of the Tyrant.

SUch were their preparations during the whole time of persecution, which in the * tenth year by the goodnes of God, wholly ceased; but after the eighth year it began somwhat to slack and diminish. For after that the divine and celestial grace of God beheld us with a placable and merciful countenance, then our Princes, even they which heretofore warred against us, after a wonderful manner changed their opinion, sung a contrary song, & quenched that great heat of persecution, with most benign and mild Edicts and constitutions published every where in our behalf. The cause of this was not the humanity or compassion, as I may so term it, or benignity of the Princes, being far otherwise disposed (for they invented daily more and more grievous things against us, successively unto that time they found out sundry slights and new punishments one after another) but the apparent countenance of the divine providence reconciled unto his people, withstood the power of mischief, and quelled the author of impiety, and the worker of the whole persecution. And yet according unto the judgment of God, it behoved that these things should come to passe, *yet woe unto them* (saith the Lord) *by whom offence doth rise.* Wherefore a plague from above lighted on him, first taking root in his flesh, and afterwards proceeding even unto his soul. For there arose suddenly in the secret parts of his body an impostume or running sore, afterwards in the lower parts of his privities a botchy corrupt bile, with a *Fistula*, whence issued out corrupt matter, eating up the inward bowels, and an unspeakable multitude of lice swarming out, and breathing a deadly stench, whenas the corpulency of the whole body through abundance of meat, before the disease came, was turned into superfluous grosnes, and then being grown to matter, yeelded an intollerable and horrible spectacle to the beholders. Wherefore of the Physicians, some not able to digest that wonderfull noisom stench, were slain: some other (when there remained no hope of recovery by reason of the swelling throughout the whole body) being not able to help at all with their physick, were cruelly executed themselves.

* *An. Do.* 320.

Mat. 18. Luke 17. God plagued *Maximinus* the tyrant lying at *Tarsus* so that he was in a lamentable plight.

CHAP. XVIII.

Chap. 17. after the Greek.

An Edict in the behalf of the Christians, the which adversity wrested from Maximinus.

AT length being thus tormented, and lying in this miserable plight, he began to ponder with himself the rash enterprizes he had practised against the holy Worshippers of God. Wherefore returning unto himself, first he confesseth his sins unto God: next, calling unto him such as then were about him, he gave commandment, that with all speed they should cease from persecuting of the Christians: and that by the Decree and Commandment of the Emperor they should build again their Churches: that they should meet often to celebrate their wonted Ceremonies, and pray for the life of the Emperor. And immediately that which by word he commanded, was indeed brought to passe. The Proclamations of the Emperor were published throughout the Cities, containing a recantation of those things formerly prejudicial unto us, in this form: *The Emperor* Cæsar, Galerius, Maximinus, *puissant, magnificent, chief Lord, Lord of* Thebais, *Lord of* Sarmatia, *five times conquerour of* Persia, *Lord of* Germany, *Lord of* Ægypt, *twice conquerour of the* Carpians, *six times conquerour of the* Armenians, *Lord of the* Medes, *Lord of the* Adiabeni, *twenty times Tribune, nineteen times general Captain, eight times Consul, Father of the Country, Proconsul. And the Emperor* Cæsar, Flavius, Valerius, * Constantine, *virtuous, fortunate, puissant, noble, chief Lord, general Captain, and Tribune five times, Consul, Father of the Country, Proconsul. Among other things which we have decreed for the commodity and profit of the Commonwealth, our pleasure is first of all to order and redresse all things according to the ancient Laws and publick Discipline of the* Romans. *And withall to use this proviso, that the Christians which have forsaken the Religion of their Ancestors should be brought again to the right way. For after a certain humour of singularity such an opinion of excellency puffed them up, that those things which*

The Edict of *Maximinus* in the behalf of the Christians, the which his sickneſse constrained him to proclaim.

* In stead of *Constantine* some do read *Constantius*, which I find not in the Greek.

which their Elders had received and allowed, they rejected and diſallowed, deviſing every man ſuch Laws as they thought good, and obſerved the ſame, aſſembling in divers places great multitudes of people. Wherefore whenas our Edict was proclaimed, that they ſhould return unto the ordinances of their Elders, divers ſtanding in great danger, felt the penalty thereof, and many being troubled therefore, endured all kinds of death. And becauſe we perceive many as yet to perſiſt in the ſame madneſſe, neither yeelding due Worſhip unto the celeſtial gods, neither regarding the God of the Chriſtians, having reſpect unto our benignity and godly cuſtom, pardoning all men after our wonted guiſe, we thought good in this caſe to extend our gracious and favourable clemency, that the Chriſtians may be tolerated again, and that they repair again the places where they may meet together: ſo that they do nothing prejuditial to publick order and diſcipline. We mean to preſcribe unto the Judges by another Epiſtle what they ſhall obſerve. Wherefore as this our gracious pardon deſerveth, let them make interceſſion unto their God, for our health, for the Commonweal, and for themſelves, that in all places the affairs of the publick weal may be ſafely preſerved, and that they themſelves may live ſecurely in their own houſes. Theſe things after our ability we have tranſlated in this ſort out of the *Roman* language into the *Greek* tongue. Now have we duly to conſider of thoſe things which followed after.

The cenſure of the Tranſlatour, touching the Chapters which follow untill the end of this eighth Book, being found in the Greek Copy, as a fragment whoſe Authour was unknown.

ALl that which followeth untill the end of this eighth Book, I have found in the Greek Copy, diſtinguiſhed from the eighteenth Chapter which went before: not divided into Chapters, as the reſt was, but lying confuſedly for a ſuſpected work, whoſe Author was not known. When that I had tranſlated hitherto, and perceived that the Latine interpretirs reſted here: I peruſed by my ſelf the whole fragment, to ſee whether I could gather any juſt cauſe to the contrary, but that it ſhould be turned into Engliſh: I found the doctrine ſound, the hiſtory pleaſant, the ſtile artificial, and far more curious than in the former Books. The phraſe favoured of the Latine (and no force: for Euſebius *was well ſeen in both) the periods long, though not often uſed throughout his Hiſtories yet in other his works very rife and common. Though this fragment be found more curious and artificial than the reſt, no marvel at all, for mens gifts do not ſerve them at all times alike. If this rule were obſerved and poiſed in the balance void of all partiality, there would not be ſo many pieces, ſo many Tracts, and ſo many learned Works of ancient Writers, contemned and renounced, by reaſon that the phraſe in ſome point ſeemeth to differ or fall from the wonted grace. The learned Clerk* Anthony Guevarra *was uſed to ſay: That at ſome times, and at ſome exerciſes, his memory would be ſo ready, his wits ſo freſh, and his skill ſo excellent, that he could divide a hair, and ſweep a grain: at other times he wiſhed to himſelf not only five, but ten ſenſes, which we commonly call wits. Some things there are to be miſliked withall in this fragment: firſt, That it is out of order placed: next, That there are ſentences and periods written by* Euſebius *in the former eighteen Chapters repeated in this fragment. Touching the repetition, he that is acquainted with* Euſebius *will confeſſe, that oftentimes in many places he repeateth one thing, though not upon the ſelf ſame occaſion, neither in the ſelf ſame order, neither with the ſame words. He hath made mention of his Book of Martyrs, and of the Books he wrote of the Life of* Pamphilus *almoſt in every Book. He reporteth the ſelf ſame Martyrdoms in divers Books and ſundry places. As for the placing, no marvel at all though it be out of order;* Euſebius *publiſhed not his own Hiſtory, but left it with his familiars.* Alexander *Biſhop of* Jeruſalem *gathered here and there the ſcattered works of the ancient Writers, copied them not as the Authors wrote them, but as he found them, and chained them in the Library at* Jeruſalem. Origen *compiled into one Volume the Tranſlations of the Old Teſtament, and publiſhed them in ſuch ſort as pleaſed him beſt.* Pamphilus *Martyr builded a Library at* Cæſarea, *and gathered the works of* Origen *and other Writers, placing them as he thought good.* Euſebius *confeſſeth, that in* Cæſarea *he made Indexes unto the afore-ſaid Writers, altering the Titles, changing the Inſcriptions, correcting their order, and fitting their places: ſo it may be that the gatherer of* Euſebius *works dealt with his Hiſtories, not placing this fragment where* Euſebius *left it. But for mine own part (not minding to conceal any thing from the Reader) here I found it in Greek, and here I leave it in Engliſh. The reaſons which move me to think that it is* Euſebius *doing, are theſe: Firſt, in this fragment he numbreth the moneths after the* Grecians, *as* cap. 20, 21, 26, 28. Zan.

28. Zanthicus, Desius, Dius, Dystros, Panemus, Apellæus, Audinæus, Peritius, *&c. so hath he done in sundry other places of his Works, and namely* cap. 3. *of this* 8. *Book.* 2ly, *The Author of this fragment was in* Palæstina, *and saw with his eyes the martyrdom suffered at* Cæsarea *and other places. He was,* c. 22. *in the company of* Apphianus, *in one house with him at* Palæstina *a little before he suffered. He saw* c. 27. *the miracle at* Cæsarea, *when the posts and stones in the street sweat drops of water. He saw and heard* c. 30. John *the Martyr, Who was a blind man, preach and expound the Scriptures with great commendation. This reason is confirmed by that which* Eusebius *wrote in the* 3. c. *of this* 8. *Book, where he saith:* It is not our drift to describe the conflicts of such as strived throughout the world (we leave that for others) neither exactly to paint forth unto the posterity all that happened: but only these things we saw with our eyes, and were done in our presence. 3ly, *The author of this fragment was a familiar friend of* Pamphilus *the Martyr: he writeth of him* c. 25. *thus:* Of which number was *Pamphilus,* of all my familiars my dearest friend. *And* c. 29. *he extolleth him unto the skies. S.* Hierom *writeth, that because of his familiarity with* Pamphilus, *he was called* Eusebius Pamphilus. 4ly, *The Author of this fragment, as it is* c. 29. *wrote the life of* Pamphilus *in* 3. *Books: so hath* Eusebius *confessed of himself in sundry places; and S.* Hierom *in his life writeth the same of him, wherefore* Eusebius *was the Author of this fragment.* 5ly, *The said Author* c. 19. *maketh mention of that which* Eusebius *wrote* c. 14. *&* c. 30. *He maketh mention of that which* Eusebius *wrote* (c. 2.) *as written by himself, therefore it is like* Eusebius *wrote this fragment. The sixt reason that moveth me to annex this as part of the Book, is the shortness of the Book: for if we end at the* 18. *Chap. where the fragment beginneth, the Book may seem to be no Book, but rather an entrance or beginning of a Book.* Eusebius *in the beginning of this* 8. *Book,* c. 2. *promised to write of Martyrs, thinkest thou (gentle Reader) that he would be so brief, and make so short a Treatise, where occasion was ministred to write, not one Book only, but rather three Books, if he were disposed (omitting nothing as he promised* l. 1. c. 1. *touching the Martyrs of his time) to write of all the martyrdoms suffered under* Diocletian, Maximinian *and* Maximinus. *Last of all, this fragment endeth in very good order. He promiseth to discourse of* Maximinus *the tyrants recantation, the which* Eusebius *performeth in the Book following. For look how the eighth Book endeth, with the same the ninth beginneth. Therefore* Eusebius *was the Author of this fragment.*

Chap. XIX.

How the four Emperors Diocletian, Maximinian, Maximinus *&* Constatius *ended their lives.*

THe author of this former Edict not long after his foresaid confession being rid of that his lamentable plight, departed this life. He is reported to have been the chief author of the calamity which befell unto the Christians during the time of persecution: and a good while ago, before the hurliburly raised by the rest of the Emperors, to have gone about to pervert the Christians which lived in warfare: but above all, such as were of his own family, to have deprived some of their martiall dignity and renown: to have intreated some others reproachfully without all shame. Moreover, to have persecuted some of them to the death, and last of all, to have provoked the other his fellow-Emperors to persecute all Christendom: the ends of which Emperors, if I passed over with silence, I should greatly offend. The Empire being divided into four parts, four several Princes bearing rule, they two which were first proclaimed Emperors, and preferred in honour before the rest, having not raigned fully two years after the persecution, deposed themselves (* as we have said before) and led thenceforth the rest of their lives privately after the vulgar sort of men, having such an end as followeth: the first having gotten the chief honour due to the imperial Scepter, and Primate by creation, after long, great and grievous diseases, consumed and wasted away by little and little, and so died. The second, secondarily ruling the Empire, being privy in conscience to many his lewd and mischievous practices committed in his life time, hanged himself by the procurement of a wicked spirit which led him thereunto. The later of them two which immediatly succeeded these, whom we have termed the author and ringleader of the whole persecution, suffered such torments as we have mentioned before. *Constantius* who went before him, by virtue of his prerogative in the imperial dignity, being a most benigne, a most mild and courteous Emperor (as I said before) led a worthy life, during his whole raign, not only because that in other things he behaved himself most courteously and most liberally towards all men, but also in that he was not partner with the enemy in the persecution raised against us, nay, rather he maintained and preserved such as were godly under

Maximinus his practises.

* Chap. 14. *Diocletian* the Emperor pined and wasted away with diseases unto his end. *Maximinian* the Emperor hanged himself. *Maximinus* tormented to death. Read chap. 17. *Constantius* died godly.

under his Dominion. He neither rifled nor deſtroyed the holy Churches, neither practiſed any other miſchief prejudiciall to the Chriſtian affairs: he obtained an end both bleſſed and thrice happy: he alone in his Kingdom (to the comfort of his natural ſon and ſucceſſor in the Empire, a Prince in all things both moſt ſage and religious) enjoyed a noble and a glorious death. His ſon forthwith entring into his raign, was by the Souldiers proclaimed chief Emperor and *Auguſtus*, who imitated, and that diligently, his fathers ſteps, as a pattern of piety, to the embracing of Chriſtian Religion. Such an end at ſeveral times had the aforeſaid four Emperors. Of the which, he alone mentioned a little before, together with other his Imperiall aſſociates, publiſhed unto the whole world by his written Edict the aforeſaid confeſſion.

Conſtantine.

CHAP. XX.

Of the Martyrs in Paleſtina.

IN the nineteenth year of *Diocletians* raign in the moneth *Xanthicus*, which the *Romans* call *April*, the feaſt of *Eaſter* then drawing nigh, *Flavianus* being Governor of *Paleſtina*, the Emperors Edicts were every where proclaimed, wherein it was commanded, that the Churches ſhould be deſtroyed, holy Scriptures ſhould be burned, ſuch as were of credit ſhould be contemned, and that ſuch as led a private life, if they retained the Chriſtian profeſſion, ſhould be deprived of their freedom. And ſuch were the Contents of the firſt Edict: but in the Proclamation which immediatly followed after, it was added, that the Paſtors throughout all Congregations ſhould firſt be impriſoned, next, with all means poſſible, conſtrained to ſacrifice. To be ſhort, the firſt of the Martyrs in *Paleſtina* was *Procopius*, who before he had been any while impriſoned, ſtepping forth at the firſt jump before the tribunall ſeat of the Preſidents: and being commanded to do ſacrifice unto their gods, made anſwer, that to his knowledge there was but one only God, to whom (as the ſelf ſame God had commanded) he was bound of duty to ſacrifice. And whenas they commanded him to offer ſacrifice for the proſperous ſtate of the four Emperors, he recited a certain Verſe out of a Poet which pleaſed them not, for the which immediatly he was beheaded: the Verſe was this,

An. Dom. 306.

Not many Lords avail us here, let one bear rule and raign.

Procopius beheaded.

This was the firſt ſpectacle exhibited at *Cæſarea* in *Paleſtina*, the 8. day of the moneth *Deſius*, before the 7. of the *Ides* of *June*, called of the *Romans* the 4. day of the Sabbath. After him there ſuffered many of the inhabitants of the ſame City, and of the chief Governors of the Eccleſiaſticall affairs, who indured, and that chearfully moſt bitter torments, and gave the adventure of moſt valiant enterpriſes. Other ſome fainting for fear, were quite diſcouraged at the firſt. All the reſt tried the experience of ſundry torments. One ſcourged from top to toe, another racked untill his ribs brake aſunder in the ſqueeſing bonds, by reaſon whereof it fell out that ſome had their hands ſtruck off, and thus together they enjoyned ſuch an end as befell unto them according unto the ſecret wiſdom and judgment of God. One was led by the hand, and lugged to the altar, and his hands violently ſtretched to touch their deteſtable ſacrifices, and in the end let go for a ſacrificer. Another, when he had neither approached, nor touched, and ſuch as were preſent affirmed that he had ſacrificed, departed with ſilence. One being half dead, was born away, being thrown of them for dead, the ſame was tormented with bonds and reckoned among the ſacrificers. Another lifted his voice, and proteſted that he had not yielded at all; the ſame was beaten on the mouth, and conſtrained to keep ſilence, by the force of many hands which ſtopped his breath, and violently excluded him when he had not ſacrificed at all. And ſo it pleaſed them well, if at leaſtwiſe they might ſeem to bring their purpoſe to effect: but for all their miſchievous devices, the bleſſed Martyrs of God only bare away the victory. Again, the 17 day of the moneth *Dius*, after the *Romans* the 15. of the *Kalends of December*, *Alphæus* and *Zachæus*, after they had been laſhed with whips, and mangled with razors, after racking and grievous torments therein, after ſundry queſtions demanded of them, after they had lyen in the ſtocks many daies and nights, their feet ſtretched four ſpaces aſunder: laſt of all, when they had freely confeſſed and boldly pronounced, that there was but one only God and one King and Captain over all, *Jeſus Chriſt* (as if herein they had uttered blaſphemy or treaſon) they were in like manner beheaded, even as the Martyr mentioned a little before. Moreover, the Hiſtory touching *Romanus* the Martyr, who ſuffered the ſame day at *Antioch* is worthy of memory. He was born in *Paleſtina*, he was Deacon and Exorciſt of the Church of *Cæſarea*, and as it fell out being in *Antioch* at the ruin and deſolation of the Churches, and beholding with his eyes great multitudes both of men, women, and children, flocking

Alphæus beheaded. *Zachæus* beheaded. *Romanus* firſt had his tongue pulled out, next, tormented and clapt in priſon; laſt of all in priſon ſtifled to death

flocking unto the altars, and offering sacrifices to the Idols, supposed it was his duty in no wise to wink thereat: wherefore he being moved with singular zeal of the Spirit of God, drew nigh unto them, exclaimed against them, and sharply rebuked them. Who for so bold an enterprize was apprehended, and shewed himself a valiant witness or testifier (if then there was any such in the world) of the truth in Christ. For when the Judg threatned him death with flashing fire that consumeth to ashes, he of the contrary embraced his offer most willingly, with chearfull countenance and gladsome courage, and withall, is brought unto the place of execution. Being bound to the stake, while the officers threw fagots about him, and such as were appointed to kindle the fire, waited for the Emperors watchword and pleasure (who then was present) he shouted unto them from the stake, saying: where I pray you is the fire? the which he had no sooner spoken, but the Emperor called him unto him, to the end he should suffer a new and strange kind of torment, to wit, that his tongue might be plucked out of his mouth, the which he constantly endured, and thereby declared at large, how that the divine power and grace of God, never faileth them which suffer for godlines sake, but alwaies either easeth their labours, and slaketh their griefs, or else granteth courage and might to endure patiently unto the end. This blessed Saint as soon as he had understood of their new devised torment, being valiantly disposed, never staggered thereat, but voluntarily put out his tongue, and yielded the same, which was fully instructed in the Word of God, unto the tormentors hands. After which torment he was clapt in prison, and there punished a long time: at length when the twentieth year of the Emperors raign was now expired, at what time a generall pardon was proclaimed, that all prisoners should be set at liberty, he alone lying in the stocks, and his feet stretched five spaces asunder, had his neck compassed with a halter, and thus in prison stifled to death: so that hereby, according unto his desire, he was crowned with martyrdome. This man although he suffered out of the bounds of his native soyle, yet being a *Palestinian* by birth, is worthy to be canonized among the Martyrs of *Palæstina*. Such were the tragicall affairs of the Church in *Palæstina* the first year of the persecution, which was chiefly bent against the Presidents of our Doctrine, and Bishops of the Church of God.

Chap. XXI.

Of the Martyrs which suffered in Cæsarea, *the second year of the persecution under* Diocletian, *and of the alteration of the Empire.*

THe second year now being come, when the persecution raised against us waxed hot, and the Proclamations of the Emperors were newly come to the hands of *Urbanus* the Lieutenant of the Province, wherein it was generally commanded, that both men, women and children throughout every City or Village, should be constrained to sacrifice and offer incense to Idols: *Timotheus* of *Gaza* in *Palæstina*, having indured infinite torments, and last of all being bound to the stake, and environed with a slack and slow fire, gave forth a worthy triall of his zeal Godwards through patient sufferance in all the bitter punishments laid upon him, and in the end bare away the garland of victory, usually granted to all the valiant champions which wrastle for piety and the service of God. At the same time *Agapius* and *Thecla* also (which lived in this our age) shewed the worthy constancy of their noble minds, whenas at the commandement of the Judge they were thrown at the feet of wild beasts, to be either devoured or torn in pieces. What man is he that either beholding with his eyes the things which ensued, will not fall into admiration, or lending only the bare eare unto the reciral of them, will not be astonied thereat? For whenas the *Ethnicks* solemnized their publick feasts and celebrated their wonted spectacles, amongst others merry news and gladsome wishes, it was commonly noised abroad, that the Christians lately condemned to wild beasts, made all the sport and finished the solemnity. This report being far and nigh, and every where bruted abroad, young striplings to the number of six, whereof one was of *Pontus*, by name *Timolaus*: the second of *Tripolis* a City in *Phœnicia* called *Dionysius*: the third by name *Romulus*, sub-deacon of the Church of *Diospolis*: the fourth *Pausis*: the fist *Alexander*, both *Egyptians*: the sixt *Alexander* (of the same name with him that went before) of the City of *Gaza*, joyning hands and hearts together (signifying thereby the fervent love they owed to martyrdome) went with speed unto *Urbanus*, who a little before had let loose the ravening beasts to rend the Christians in pieces, and freely protested the Christian faith, declaring by this their promptnes and willing minds, as it were absolutely furnished to give the onset of what adventure soever, that such as glory in the title, in the worship and service of

Timotheus burned.

Agapius and *Thecla* thrown to wild beasts, but not dispatched.

Six young men first imprisoned, then beheaded.
Timolaus beheaded.
Dionysius beheaded.
Romulus beheaded.
Pausis beheaded.
Two *Alexanders* beheaded.

the great God, Creator of the whole world, have not to tremble at the fierce rage of furious and ſavage beaſts. Whereupon both the Preſident and the people fell into great admiration, and the Confeſſors were forthwith clapt into priſon. Not long after, there were other two committed to take their lots among them: whereof one was by name *Agapius*, had before that time yielded an account of his faith, by ſuffering of many and grievous torments: the other by name *Dionyſius*, who carefully provided for the corporall relief of the Martyrs. All theſe in number eight, were in one day beheaded in the City of *Cæſarea*, the 24. day of the moneth *Dyſtros*, that is, the ninth of the *Calends* of *April*. About that time two of the Emperors, whereof the firſt enjoyed the prerogative of honour, the ſecond was next which governed the Empire, embraced a private trade of living, after the vulgar ſort of men, and the ſtate of the publick weal immediatly began to decay. In a while after, the *Romane* Empire was divided, the Emperors among themſelves one againſt another, fought great and grievous battels, neither was that tumult and ſedition ceaſed, before that firſt of all peace were reſtored and eſtabliſhed throughout all the parts of the world, which were ſubject to the *Roman* Empire. For whenas peace once appeared again, much like Sun-beams ſhining after a miſty and dark night, the publick ſtate of the *Roman* Empire was again eſtabliſhed, the bond of amity linked again, mutual amity and concord retained of old, was again recovered. But of theſe things we will intreat hereafter more at large, when more fit opportunity ſhall ſerve: now let us proceed unto that which followeth.

Agapius beheaded.
Dionyſius beheaded.

Chap. XII.

Of Apphianus *the Martyr.*

Maximianus Cæſar, who by main force intruded himſelf into the Empire, laying wide open unto the whole world, manifeſt proofs of his deadly hatred and impiety towards God, as it were naturally growing in his fleſh and graffed in his bones, perſecuted us more vehemently and more generally than the other his ſuperiour Emperors. Wherefore whenas trouble and tumult, and no ſmall confuſion hanged over our heads, and ſome were here and there ſcattered, indeavouring by all means poſſible, to avoid the perill enſuing, and that a grievous commotion had now overrun the countrey: no tongue can worthily declare, nor ſpeech ſufficiently expreſs, the divine love and liberty of faith, wherewith *Apphianus* the bleſſed Martyr of God yielded an account of his profeſſion: who ſhewed unto to the Citizens of *Cæſarea*, aſſembled at their ſpectacle or ſacrifice in the Porch of the Temple, a lively ſign or token of the ſingular zeal he bare Godwards, when he was not at that time, one and *xx.* years old. He continued a long time at *Berytos* in *Phœnicia*, applying his mind to the ſtudy of prophane literature, for he came of ſuch parents as flowed in worldly wealth. It is incredible how he overcame all youthly affections, and drowned all his wild-otes in ſo vicious and ſo corrupt a City, and how that neither by reaſon of his youthly flower lately flouriſhing in his green body, neither by reaſon of his company and acquaintance with youthly mates, he ſucked the juyce, neither ſwallowed the ſops of lewd and wanton converſation: but imbracing temperance, led a reverend life, peculiar to Chriſtian Religion, in modeſty, ſobriety and godlineſs. If in caſe we be conſtrained to mention his country, and to honour the ſame, for bringing forth ſo valiant a Champion to wraſtle in the Camp of this world under the Banner of *Chriſt*, truly we will perform the ſame, neither without good conſideration. For whoſoever knoweth *Pagas*, no obſcure City of *Lycia*, it was there that this young man was born. He after his return from ſchool, and the ſtudy of prophane literature applyed at *Berytos*, not pleaſed with the converſation of his father (who then governed the whole country) neither with the converſation of his kinſfolks with whom he lived, becauſe they framed not their lives after the rule of piety: being pricked with the inſtinct and motion of the Spirit of God, and inflamed with a certain naturall, nay, rather celeſtiall and true love of ſincere wiſdom, caſt in his mind to conſider of weightier matters, than this fained and counterfeit glory of the world beareth us in hand. Laying aſide therefore all the ſweet baits of fleſhly pleaſure, he forſook and fled away privily from his friends and familiars, not weying at all the want of neceſſary proviſion, but caſting his whole care and confidence upon God, was led no doubt by the divine Spirit, as it were by a ſtring into the City of *Cæſarea*, where the crown of Martyrdome, being the reward of godlineſs, was prepared for him. For whilſt that he lived among us, he profited in holy Scripture, during that ſhort term of his life, more than any man could think, and practiſed ſuch diſcipline as tended to godly life, preparing a perfect way to dye well. But touching the end he made, who it is that beholding

Apphianus.

Pagas of *Lycia.*

beholding the same with single eye will not be astonied? and howsoever again he be disposed, which only by fame and heresay, attaineth unto the knowledge of his setled mind, his noble courage, his immoveable constancy, and above all, his faithfull trust and indeavour, whereby the tokens of unfained godlines, and fervent spirit appeared, which passed all the reach of mans reason, how can he chuse but wonder thereat? for whenas in the third year of our persecution under the raign of *Maximinus*, the second hurlyburly was raised against us, and the tyrants letters then first of all were brought to *Urbanus*, charging all the people of what degree or calling soever, that they should sacrifice unto their gods (the Magistrates also throughout every City, busily applying themselves to the same) and that the Beadles throughout all the City of *Cæsarea*, should by virtue of the Presidents Edict, summon the Fathers, the Mothers, and their children to appear at the Idols Temple, and that the *Tribunes* should likewise out of a scrole, call every one by his name: (by reason whereof there was no where but heavines, sobbing and sighing) the aforesaid *Apphianus* (letting not one to understand of his purpose) unknowing to us which accompanied with him in one house, unknowing to the whole band of the Captain, came chearfully unto *Urbanus* the President as he was a sacrificing, and boldly without any fear at all, took hold on his right hand, and stayed him forthwith from doing sacrifice, exhorting him also both wisely and gravely with a certain godly protestation and chearfullnes of mind, thenceforth to cease and be no more seduced: saying moreover, there was no reason he should despise the one and the only true God, and offer sacrifice to idols and to devils. Such an enterprize the young man took in hand, being provoked thereunto (as it seemeth unto us) by the divine power of God, sounding in the eares of all mortall men by this fact: that the Christians which rightly do challenge that name, are farre from falling away from the service due unto God the author of all goodnes, so that they not only suffer and valiantly endure threats, and plagues, and punishments, which commonly chance unto them, but thenceforth also pleade more boldly, and yield an account of their faith more freely, their tongue neither stutting, nor stammering for fear: yea, and if it may any kind of way come to pass, they dare revoke the persecutors and tormentors themselves from their blind ignorance, and constrain them to acknowledg and embrace the one only God. Immediatly after, he of whom I speak (as it was most like to happen unto so bold an enterprize) was haled of the Presidents train, as of savage beasts furiously raging against him, and tormented over all his body with infinite stripes, the which he patiently suffered, and for a while was clapt in prison: where for one whole day and night he was piteously tormented, with both his feet in the stocks stretched farre asunder, the third day he was brought forth before the Judg. And as soon as they enjoyned him to sacrifice, he resisted and shewed forth the great patience ingraffed in his mind, for the suffering of all terrors and horrible punishments: so that the executioners rent his sides with the lash of the whip, not once or twice, but often even unto the bone and inward bowels, lashing him also on the face and the neck, untill that his face was swollen with the print of the stripes, so that they which aforetime knew him well, and discerned him by his countenance, thenceforth missed of their mark, and knew him not at all. When they saw he would not yield for all these manifold and sundry torments, the executioners at the commandement of the President, wrapped his feet in flax oyled all over, and set the same a fire, whereof how great and what grievous pain he suffered, I am not able to express. It ran over his flesh, it consumed the same, and pierced unto the marrow bred within the bones, so that his whole body larded and distilled much like unto dropping and melting wax. Yet there was breath left, and life remaing for all those torments, the adversaries and executioners themselves were wearied at his wonderfull patience, which farre exceeded the common nature of men: and after all this, the second time he is cast into prison. Three dayes after he is brought again before the Judge, and being found freely to confess the same faith as aforetime, although by reason of his wounds he was ready to yield up the ghost, yet was he thrown into the surging waves of the Seas. If we should make relation of the miracle which immediately followed, peradventure such as saw it not with their eyes, will give no credit at all thereunto, and though we perswade our selves, that men will hardly believe it, yet there is no reason to the contrary, but that we commit to memory, and deliver in writing the History as it was indeed, insomuch as in manner all which inhabit *Cæsarea* are witnesses to the same. There was not a child in *Cæsarea* but was present at this strange spectacle. As soon as they had plunged (as it pleased them best) that holy and blessed Martyr of Christ

The cruel edict of *Maximinus*.

The godly and bold enterpeize of *Apphianus*.

Apphianus, after often imprisoning, and sundry horrible torments was thrown into the Sea, whose carkass the water threw up and laid at the gates of *Cæsarea*.

A cruell torment.

in the deep gulphs of the main ſea, there roſe upon a ſudden ſuch a ſtorm (not after the wonted manner of weather) and ſuch a noiſe in the air (not only over the ſea, but over the whole land) which ſhook both the earth and the whole City, with the violence and force thereof: and together with this wonderfull and ſudden earth-quake, the ſea caſt up before the gates of the City the Martyrs carkaſs, as if it had been of ſtrength not ſufficient to bear ſo holy a burthen. Such were the circumſtances touching bleſſed *Apphianus*, who ſuffered martyrdome on good Friday, that is, the ſecond day of the moneth *Zanthicus*, the fourth of the *Nones* of *April*.

An Earthquake.

Chap. XXIII.

The martyrdome of Ulpianus *and* Ædeſius.

THe ſame time of the year, and in a manner on the ſelf ſame dayes, in the City of *Tyrus* there was a young man by name *Ulpianus*, who after moſt bitter ſtripes and grievous laſhes, was wrapped together with a dog and a ſerpent in a green Ox hide, and caſt into the depth of the ſea. And therefore I thought good to place him the next Martyr in order of Hiſtory unto *Apphianus*. Not long after, *Ædeſius*, not only brother in God, but alſo by birth and blood natural brother by the fathers ſide unto *Apphianus*, ſuffered like brotherly and in a manner the ſelf ſame torments with him: after infinite confeſſions of his faith, after long fretting and ſtorming, after ſentence pronounced of the Preſident, condemning him to the mine pits and quarries in *Paleſtina*, after his holy trade of life, led under the Philoſophical habit, being far more profound in prophane literature, and better skilled in Philoſophy than his brother, at length hearing the Judg give ſentence upon the Chriſtians in the City of *Alexandria*, and raging againſt them beyond all reaſon, ſhamefully intreating ſometimes grave, ſage, and ſober men, ſome other times delivering chaſt Matrons and conſecrated Virgins to brothel-houſes, to the end they ſhould be beaſtly abuſed: he enterprized the ſelf ſame thing which his brother had done before. And becauſe he could in no wiſe away with thoſe horrible offences, he went boldly and couragiouſly unto the Judg, and told him to his face of the filthy and ſhamefull acts he had done both by word and deed. For which bold reprehenſion he ſuffered ſundry bitter torments with great conſtancy and patience. And laſt of all, he was thrown into the Sea, enjoying the like end with his brother. So far of *Ædeſius*. And theſe things (as I ſaid before) enſued not long after.

Ulpianus wrapped in an oxe hide together with a dog and a ſnake, is drowned in the Sea.

Ædeſius the brother of *Apphianus* the Martyr, is drowned in the Sea.

Chap. XXIV.

Of Agapius *the Martyr.*

IN the fourth year of this perſecution which plagued us ſore, and the twelfth *Calends* of *December*, the twentieth day of the moneth *Dius* being Friday, and in the ſame City of *Caſarea*, ſuch an act was committed in the preſence of *Maximinus* the tyrant (who then celebrated his birth-day with royall ſpectacles and ſumptuous masks, together with the people) as may be thought worthy of memory, and the printing in marble. And becauſe the cuſtome then prevailed, that ſundry ſhews (howſoever it fell out at other times) in preſence of the Emperors, ſhould be exhibited with princely port and majeſty, to their great delight and pleaſure, and that variety, full of new and ſtrange devices, beſides the common and uſuall manner, ſhould then be miniſtred, ſo that ſometimes beaſts which were ſet out of *India*, *Æthiopia* and other places, were let looſe in compaſs of the theater: ſome other times men with lewd and wanton geſtures, delighted the beholders wonderfully, and the Emperor alſo himſelf made ſport and paſtime: it behoved that a notable ſpectacle full of admiration ſhould ſhine in that gorgeous and princely ſhew. And what think you was that? A Martyr and a witneſs of our Chriſtian Religion, brought to the ring, and ready to wraſtle for the ſole and ſincere ſervice of God, by name *Agapius*, whom (a little before) we have reported to have been thrown together with *Thecla* at the feet of wild beaſts. He being brought out of priſon, and linked with malefactors to paſtime and ſport the people: when that he had openly run the race, and played the man, and that thrice, yea, and oftner too, becauſe the Judg after ſundry threats and ſundry torments (either pitying his caſe, or hoping he would recant) reſerved him to other new combats: at length he is again brought forth in preſence of the Emperor, no doubt being appointed for that fit time, that the ſaying of our Saviour foreſhewed unto his Diſciples (to wit, *They ſhould be brought before Kings and Princes to witneſs of him,*) might truly be fulfilled in him. Firſt of all, he is brought forth together with a malefactor and wicked

Matth. 10.

wicked varlet, of whom the report went that he murthered his maſter. Afterwards this varlet, who of right ſhould have been devoured of wild beaſts, was pardoned by the bountifullneſs and clemency of the Emperor, even in manner after the example of *Barrabas* the murtherer, whom the *Jews* begged of *Pilate*, condemning *Chriſt*, whereat the whole theater rejoyced and ſhouted, becauſe that he was not only graciouſly pardoned by the Emperor, but alſo reſtored to honour and freedom. But this faithfull and godly champion firſt of all is called upon of the tyrant, next intreated to revoke his opinion, he is promiſed to be ſet at liberty: of the contrary he plainly pronounceth, and that with a loud voice, that he was diſcompoſed, and would willingly ſuffer, and that with all his heart, all the torments and plagues that ſhould be laid upon him, not for any horrible or hainous crime committed by him, but for Gods cauſe, and in his quarrel who was the Creator of all things. The which he had no ſooner ſpoken, but it came to paſs: for there was a Bear let looſe at him, the which he met face to face, and yielded himſelf willingly to be devoured. Laſt of all, while as yet he drew breath, he was caſt into priſon, where he continued one whole day, the third day he had ſtones tyed to his feet, and himſelf thrown into the depth of the Sea. Such was the martyrdome of *Agapius*.

Matth. 27. In the 21. Chap. of this Book, *Agapius* is ſaid to have been beheaded at *Cæſarea*, and here he is ſaid to have been drowned, ſo it might be: firſt beheaded, then drowned, but there he ſaith it was the ſecond year of the perſecution, and here the fourth, which cannot be. Wherefore he muſt either be another *Agapius*, or elſe the ſtory erreth.

Chap. XXV.

The Martyrdome of Theodoſia *a Virgin, of* Domninus *and* Auxentius: *the death of* Urbanus *the Preſident.*

THe perſecution being now continued unto the fift year, the ſecond day of the moneth *Zanthicus*, to wit, the 4. of the *Nones* of *April*, the ſelf ſame Sunday being the reſurrection of our Saviour, and called the feaſt of *Eaſter*, again *Theodoſia* a Virgin, a modeſt and Chriſtian maid of *Tyrus*, who had never yet ſeen the full term of 18. years, came to certain priſoners in *Cæſarea* ſtanding at the bar, which with conſtancy proteſted the Kingdome of *Chriſt*, both lovingly to ſalute them, and alſo (as it is very like) to intreat them to remember her after their departure unto the Lord. The which when ſhe had done (as if hereby ſhe had committed ſome hainous and horrible offence) the catchpoles hale her, and preſent her before the Preſident. He forthwith, like a mad man bereaved of his wits, ſcourgeth her bare ſides with bitter and grievous laſhes, renteth with the whip her white breaſts and tender dugs unto the bare bones. In the end, this holy Virgin hardly drawing breath, yet patient and chearfull enough for all theſe puniſhments, was thrown at the commandement of the Preſident, into the waves of the ſurging Seas. Afterwards, having ended with her, he takes the other Confeſſors in hand, and condemneth them to the digging of mettals in *Phænos* of *Paleſtina*. After theſe things the fifth day of the moneth *Dius*, after the *Romans* in the *Nones* of *November*, the ſame Preſident in the ſelf ſame City condemned *Silvanus* (who then was Miniſter, and had freely proteſted his faith, who alſo in a while after was choſen Biſhop, and dyed a Martyr) together with other Confeſſors, after their great conſtancy in defence of Chriſtian Religion, to the ſame drudgery and digging of mettals. Firſt he commanded their knees ſhould be unjoynted and ſawed off, afterwards ſeared with hot iron, and then ſent to the quarries. The ſentence was no ſooner pronounced upon theſe, but he charged that *Domninus* (a man very famous among the inhabitants of *Paleſtina*, for his infinite proteſtations of the Chriſtian faith, and his liberty of ſpeech in the behalf of our Religion) ſhould be bound to the ſtake, and burned to aſhes. After whoſe condemnation, the ſame Judg, a ſubtill inventor of miſchief, and deviſer of crafty ſlights, contrary to the Doctrine of *Chriſt*, found out ſuch puniſhments as never were heard of before, to vex the godly withall. He gave ſentence, that three of them ſhould buckle, juſt, and buffet one another. He delivered *Auxentius* a grave, godly, and good old man, to be torn in pieces of wild beaſts. Otherſome, of mens eſtate, and of great ſtrength, he gelded, and condemned to the quarries. Again, others he tormented grievouſly, and chaſtiſed with impriſonment and fetters. Of which number was *Pamphilus*, of all my familiars my deareſt friend, a man who among all the Martyrs of our time, excelled for every kind of virtue. Firſt, *Urbanus* made a triall of his gift of utterance, and skill in Philoſophical diſcipline; next he enjoyned him to ſacrifice, whom when he perceived to be altogether unwilling, and not at all to weigh of his thundring ſpeeches, being throughly moved with boyling choler and burning heat of furious rage, commands that forthwith he ſhould be grievouſly and bitterly tormented. Wherefore the mercileſs and moſt cruell Preſident, mangled the tender ſides of the bleſſed

Theodoſia drowned.

Silvanus condemned to the mine pits with 39. others. *cap.* 13.

Domninus burned.

Three Martyrs enjoyned to kill one another.

Auxentius torn of wild beaſts.

The gelding of Chriſtians.

Pamphilus had his ſides mangled with ſharp razors.

bleſſed Martyr with the long inciſion of ſharp razors: at length having his fill, and as it were aſhamed of his fact, commanded he ſhould be kept in the noiſome ſtinch of the cloſe priſon, where the reſt of the Confeſſors remained. But what manner of reward *Urbanus* was like to enjoy after this life, by the juſt judgment of God, and vengeance like to light upon him, for ſo great cruelty and tyranny practiſed upon the Saints of God and bleſſed Martyrs of *Jeſus Chriſt*, we may eaſily gather by the plagues which happened unto him in this life, which were entrances or preambles unto eternal puniſhments in the life to come. For not long after this villany exerciſed upon *Pamphilus*, vengeance from above began on a ſudden to take hold upon him (while as yet he governed) in this ſort. He who lately being placed in an high and lofty throne, pronounced ſentence and gave judgment: he who a little before was guarded with a troope of ſouldiers: he who governed all the country of *Paleſtina*: he who was hayle-mate and lived cheek-by-jole with the Emperor: even he who was of his ſecrecy, and compani-on at meat: the ſame, by the juſt judgment of God, in one night, was not only deprived of all, ſo great a port and dignity, ſhamefully and reproachfully handled in the preſence of all them which aforetime had reverenced him with princely honour, proved a timorous and a cowardly caytiffe, ſo that he whined like a child, and cried for help of the whole Nation which he had ruled: but alſo found *Maximinus* an heavy friend, a ſore and cruel Judg (on whom heretofore he emboldned himſelf, yea, bragged and boaſted upon whom he builded, who alſo was in great credit with him, becauſe of the cruelty he ſhewed unto the Chriſtians) ſo that after great ſhame and ignominy (being convinced of hainous crimes and horrible treachery) he was of him condemned to dye. But this by the way. Oppertunity hereafter will ſerve, with more leaſure, largely to intreat of the ends of the other wicked, ſpecially of ſuch as ſtrived againſt us, and alſo of *Maximinus*, together with his adherents.

Urbanus for his cruelty fell into great ſhame and miſery, in the end he was put to death.

Chap. XXVI.

Of divers Confeſſors that were tormented. The Martyrdome of two Women that were Virgins; and of Paulus.

IN the ſixt year of the perſecution when the ſtir was great, and the ſmoke thereof waxed hot in a certain village of *Thebais* called *Porphyris* (ſo named by reaſon of the vein of red marble which there did grow) there was a great number of Confeſſors, of the which a hundred (three only excepted) men, women, and children, together with their tender ſucklings, were ſent to *Firmilianus* Preſident of *Paleſtina*, who lately ſucceeded in the room of *Urbanus*. The which Confeſſors, when they had proteſted their faith in Chriſt, and truſt in God the Creator and author of all goodneſs, he commanded (and that through the advice of the Emperor) that not only their legs ſhould be ſawed aſunder in the knee ſinews and all, with a hot glowing ſaw, but alſo their right eyes to be ſtickt on the point of a bodkin, the apple, eye-lid and all to be quite digged out, and ſeared to the inner veins with an hot ſcalding iron: laſt of all, they ſhould be condemned to the mine pits and quarries within the ſame Province, for further miſery and greater affliction. Neither was it enough for him to behold with his eyes, thoſe which indured ſuch torments, but he would alſo ſee before his face, ſuch as out of *Paleſtina* (mentioned a little before) he had enjoyned to Juſt one with another, being neither relieved at the Emperors coſt and charges, neither trained in any ſuch triumphant exerciſe, or brought up in any ſuch Champion-like combate. They ſignified this not only to the Emperors Officers, but alſo to the face of the Emperor *Maximinus* himſelf, yielding forth ſignes of their moſt valiant conſtancy in *Chriſt Jeſu*, both by ſuffering of hunger and bitter torments, all which they ſuſtained together with the aforeſaid, and other Confeſſors that were allotted unto their number out of the ſaid *Cæſarea*. Immediately after theſe, there were others apprehended, which aſſembled themſelves together in the City *Gaza*, to hear a Sermon, of which number ſome were alike tormented in the eye and the leg: ſome others had both their ſides rent in pieces with greater pain. Among the which there was one, by ſex a woman, but in might and valiantneſs of mind no leſs than a man, whenas in no wiſe ſhe could away with the threats of abuſing her body (ſuch an inkling had the tyrant given, and committed the government of the Common-wealth to cruell Magiſtrates) firſt ſhe was ſcourged, then tyed to an high tree, yielding forth a pitifull ſhew of the ſore ſtripes printed in her ſides. When the Executioners at the commandement of the Judg, had grievouſly afflicted her, another woman deſerving far greater commendation than ſuch as the *Grecians* call *Champions* (who for valiantneſs and noble proweſs are highly praiſed of all men)

A hundred Martyrs tormented and ſent to digging of metals.

men) laying before her the self same mark of Virginity, to shoot at with the former Maiden, though in beauty she excelled not, though in countenance she seemed abject, yet in mind was she valiant, shewing greater courage within, than beauty without: misliking therefore with his cruell dealing, out of the midst of the throng, she cryed out unto the Judg: How long dost thou thus cruelly torment my sister? He boyling for anger, bids them forthwith lay hold on her: then was she brought to plead for her self, who in plain words, and freely professing the reverend name of our Saviour *Jesu*, is first with fair speeches allured to sacrifice, the which when she refused, with force they drew her to the altar. Then she behaving her self after the valiant courage, falling not a jot from her former mind, stood bolt upright, shouldred the altar, kicked and stamped it with her feet, turned it upside down, and over-threw the altar, the fire, the fagot, the sacrifice and all down to the ground. Whereupon the Judg much like a furious beast, boyling with choler and fiery heat of foming wrath, gave out charge, that she should have more stripes laid on her sides, than any other aforetime, and could have found in his heart for very madness, to tare her flesh in pieces with his teeth. Before this raging tyrant could have his fill, he commanded that this woman together with the other (the which she called her sister) should be thrown into the flashing fire, so that their flesh might broil, and their bones burn to ashes. Of the which we have to understand, that the first was of *Gaza*, the second of *Cæsarea*, by name *Valentina*, and well known of many. The Martyrdome which immediatly after the holy and thrice happy *Paulus* suffered, I am not able for the worthiness thereof sufficiently to declare. At the self same moment, together with the women, and with the one and the same sentence, he being condemned to dye, requested of the executioner, (when his head was now going to the block, and ready to be chopt off) that he would grant him a little space to remember himself, the which being obtained, first of all with a clear and audible voice, he prayeth unto God, that his *fellow-Gentiles* the *Christians* might be reconciled unto his favour: he humbly requesteth that peace and liberty might be restored unto them: then for the *Jews* he prayeth, that they might have grace to turn wholly unto God by the means of Christ: afterwards going on still in his prayer, he required the same for the *Samaritans*: to be short, he craved that all nations wallowing in error and ignorance, so blinded, that they could not see the glorious Gospel of the Son of God, might at length be gathered together into one fold, and embrace true Religion and godliness. Neither did he forget (by contemning or depriving them of his prayer) the silly multitude which was round about him. Last of all, (O the wonderfull and unspeakable mildness and patience of the Martyr) he prayed unto Almighty God, for the Judg which condemned him to the death, for the Emperors also, and for the executioner which was ready to strike off his head (in the hearing of him, and all such as were present) that this their hainous offence might not be laid to their charge. With these and the like petitions, being innocent, not deserving death at all, he moved all that were about him to sob and sigh, and to shed bitter and salt tears: he for all that, preparing himself to dye, laying most willingly his head on the block, and his bare neck to the sharp edge of the glistering sword, was martyred the 25. day of the moneth *Panemus*, to wit, the 8. of the *Calends* of *August*. And such were the happy ends of these blessed Martyrs.

Two women burned.

Valentina.

The prayer of *Paulus* before his martyrdome.

Paulus prayed for his persecutors.

Paulus beheaded.

Chap. XXVII.

The punishment of an hundred and thirty Confessors. The Martyrdome of Antonius, Zebinas, Germanus, *and* Ennathas *a woman. The strange miracle reproving the hardness of mans heart.*

NOt long after there were 130. valiant Champions out of the country of *Egypt*, protesting their faith in Christ and Religion God-wards, which at the commandement of *Maximinus*, suffered in *Egypt* it self the like torments of eyes and legs, with the other mentioned a little before, of the which number some were condemned to the mine pits and quarries within *Palestina*, the rest to the mettals in *Cilicia*. Wherefore together with these hainous and horrible trecheries practised against the nobly and renowned Martyrs of Christ the great heat of persecution was asswaged, and the flame thereof (as it seemed unto us) by reason of their holy and sacred blood, was quenched, and now pardoned, and freedom, and liberty was granted unto the Confessors of *Thebais*, who were oppressed with drudgery in the digging of the mettals growing in that region: and we poor silly Christians, went about to recreate our selves in this calm season of quiet peace: but he (of the devil would) in whose

130. Confessors.

The Edict of *Maximinus* againſt the Chriſtians.

whoſe hand it lay to perſecute us, I wot not how, neither by what motion, was again throughly and wonderfully incenſed againſt the Chriſtians. Therefore upon a ſudden the letters of *Maximinus* were ſent to raiſe perſecution againſt us, into all and every of the Provinces. Whereupon the Preſidents and the grand Captain of the Emperors whole hoſt, gave out commandment, by Writs, by Epiſtles, and publick Decrees unto the Wardens throughout every City, unto the Governors and Rulers of Gariſons, unto Auditors, and Recorders, that the Emperors Edict with all ſpeed might take effect: and charged moreover, that with all celerity they ſhould repair and build again the Idol Groves, and Temples of Devils, lately gone to ruine: and alſo they ſhould bring to paſs, that men and women, their houſholds and families, their ſons and their ſervants, together with the tender ſucklings, hanging at their mothers breaſts, ſhould ſacrifice, and in very deed taſt of the ſacrifice themſelves: that the victuals bought and ſold in the market, the meat in the ſhambles, ſhould be defiled and ſtained with theſe impure oblations: and that there ſhould be Porters aſſigned for the baths, to ſee that ſuch as purged their filth, and bained themſelves within, ſhould afterwards without pollute themſelves with thoſe deteſtable and curſed ſacrifices. Theſe things being come to this paſs, and the Chriſtians being (as it is moſt like) altogether diſmayed at theſe ſad and ſorrowfull plunges wherewith they were held: and the *Gentiles* and *Ethnicks* themſelves complained of the intollerable, abſurd, and too too ſhameſull a dealing (for they were cloyed with too much cruelty and tyranny) and this lamentable ſeaſon hanging every where over our heads: the divine power of our Lord and Saviour again gave unto theſe his champions, ſuch valiant courage of mind, and inſpired them as it were from above, that (being neither compelled, nor forced to yield an account of their faith) they ſhould voluntarily offer themſelves, ſet at naught, tread down, and ſtamp under foot, all the terrors and threats which the enemy could deviſe. Three therefore of the faithfull Chriſtians linked together in one mind, leapt unto the Preſident as he ſacrificed, and with a loud voice exhorted him to reform himſelf, to revoke his error, and to leave his folly, affirming there was none other God but he, who was the author and finiſher of all things: and being demanded who and what they were, boldly made anſwer, that they were Chriſtians. Whereat *Firmilianus* being vehemently moved, without any more adoe or farther puniſhment, commaded forthwith they ſhould be beheaded. Of the which the firſt was a Miniſter by name *Antonius*, the ſecond *Zebinas*, of *Eleutheropolis*, the third *Germanus*. Theſe circumſtances which concerned them were done the 13. day of the moneth *Dius*, to wit, in the *Ides* of *November*. The ſelf ſame day a certain woman called *Ennathas* of *Scythopolis*, bedecked with the gliſtering flower of glorious virginity, came thither together with theſe Martyrs, ſhe offered not her ſelf voluntarily as they did, but was by force drawn and brought before the Judg. Whereupon after ſtripes, after grievous and reproachfull torments, which the Judge enjoyned her to endure, a certain Tribune by name *Maxis*, whoſe office and charge was at hand, a man as in appellation, ſo in condition very wicked: and as otherwiſe he was impiouſly and pernitiouſly given, ſo was he in body big ſet and wonderfull ſtrong, in behaviour beaſtly and too too cruell, and among all ſuch as knew him, noted for an infamous perſon: this wicked Tribune without the authority of the higher power, took in hand this bleſſed Virgin, put off all her apparell, ſo that her whole body (ſaving from gridle downwards) was ſeen all bare: this maid he led thorowout all the City of *Caſarea*, and with great pleaſure laſhed her with whips (he was delighted with the ſound of the laſh) thorowout all the market-place and the open ſtreets. Who ſtanding at the bar (after all thoſe infinite torments) where the Preſident uſed to pronounce ſentence, ſhewing forth the great conſtancy of her mind in the defence of her faith, the Judg commanded ſhe ſhould be burned quick. But he proceeding in cruelty, and daily increaſing his ſavage woodneſs againſt the Saints of God, paſſed the bounds of nature, ſhamefully forbidding the ſenſeleſs carkaſſes of the holy Saints to enjoy ſolemn buriall, and therefore he commanded that the dead corps ſhould be kept day and night above ground, to the end, wild beaſts might rent them in pieces. So that ye might ſee, for the ſpace of many dayes, no ſmall number of men, obeying this cruell and unnaturall commandement. And moreover, ſome warched diligently, kenning from towers, caſements, and high places (as if hereby they had done unto God good ſervice) leſt the dead carkaſſes were privily conveyed and ſtolen away. Wherefore the bruiſh beaſts, the ravenous dogs, and griping fowls of the air, tore in pieces mans fleſh, lugging here and there their quartered members, and the whole City was every where ſtrawed with the torne bowels and bruſed

Antonius beheaded.
Zebinas beheaded.
Germanus beheaded.

Maxis a wicked Tribune.

Ennathas a Virgin burned quick.

bruſed bones of the bleſſed Martyrs, ſo that they which aforetime were eagerly bent againſt us, now confeſſed plainly, that they never ſaw a more cruel act, or a more horrible ſight than this was, and bewailed not only the miſery and lamentable ſtate of ſuch as were thus afflicted, but alſo their own caſe, and the ignominy redounding thereby unto nature, the common parent of all. This ſpectacle of mans fleſh, not in one place devoured, but piteouſly ſcattered every where, was ſubject to every mans eye, round about the wals of the town, and exceeded all that thereof may be ſpoken, and every lamentable and tragical ſhew. Some report they ſaw quarters, whole carkaſſes, and pieces of bowels within the wals of the City. While this continued the ſpace of many days, ſuch a miracle was ſeen as followeth. When the wether was calm, and the air clear, and the clouds under heaven (which compaſs all) baniſhed away, the pillars of the City upon a ſudden, which held up the great and common Porches ſweat or rather poured out many drops of water much like unto tears: the market-place alſo and the ſtreets (when as there fell not a drop of rain) I wot not how, neither whence, ſoked with moiſture and ſprinkled drops of water: ſo that immediatly the rumor was bruted abroad in every mans mouth, that the earth being not able to away with the hainous and horrible offences of thoſe dayes, poured out infinite tears after a wonderfull ſort: and the ſtones and ſenſleſs creatures bewailed thoſe deteſtable miſchiefs, reproving man moſt juſtly, for his ſtony heart, his cruel mind void of all pity and compaſſion. But peradventure, this Story will ſeem fabulous and ridiculous unto the poſterity, yet not unto ſuch as then were preſent, and were fully perſwaded with the truth thereof.

A miracle.

Chap. XXVIII.

The Martyrdome of Ares, Promus, Elias, Petrus, Apſelamus, *and* Aſclepius *a Biſhop of the opinion of* Marcion.

THe 14. day of the moneth *Appellæus* which next enſued, that is, about the 19. of the *Kalends* of *January*, certain godly men, travellers out of *Egypt*, (their journey was into *Cilicia*, minding to find ſome relief at *Cæſarea*, for the Confeſſors which there abode) were taken of the watch which ſate at the gates of the City, and ſearched incommers. Of which men, ſome received the ſelf ſame ſentence as they had before, whom they went about to relieve, to wit, the pulling out of their eyes, the maiming of their limbs and left legs. Three of them yielding forth a marvellous conſtancy at the confeſſion of their faith, ended their lives with divers kinds of torments at *Aſcalon* where they were apprehended. One of them whoſe name was *Ares*, was thrown into a great flaming fire and burned to aſhes: the other two, whoſe names were *Promus* and *Elias*, had their heads ſtrucken off from their ſhoulders. The 11. day of the moneth *Audinæus*, that is about the third *Ides* of *January*, *Petrus* called alſo *Apſelamus*, a *worſhipper* or religious man, born in the village *Anea* which bordered upon *Elutheropolis*, being very often intreated by the Judg and his aſſiſtants, to remember himſelf, to pity his caſe, and to tender his youthfull years and flouriſhing age: contemned their perſwaſions, and caſt his whole care upon Almighty God, preferring that before all other things, yea and before his proper life: and at *Cæſarea* tried by fire his faith in Chriſt Jeſu with a noble and valiant courage, much like unto moſt pure gold. Together with him one *Aſclepius* a Biſhop (as men ſaid) of the hereſie of *Marcion*, with godly zeal (as he thought) but not that which is according unto knowledg, departed this life in the ſelf ſame burning fire. And thus much of them.

Ares burned.
Promus beheaded.
Elias beheaded.
Petrus Apſelamus burned.
Aſclepius a *Marcionite* burned.

Chap. XXIX.

Of twelve Martyrs that ſuffered together in one day with Pamphilus, *and of the martyrdome of* Adrianus *and* Eubulus.

TIme now draweth me away to the painting forth to poſterity that noble and glorious theater of Martyrs which ſuffered together with *Pamphilus*, whoſe name I do alwayes honour and reverence. They were twelve in number, and thought worthy not only of the Prophetical, or rather the Apoſtolick gift, but alſo the number of the *Apoſtles*, of whom *Pamphilus*, Miniſter of the Church of *Cæſarea* was principal: a man very famous, for ſundry his virtues throughout the whole race of his life: ſingular, in deſpiſing and contemning this preſent world: bountifull for liberality beſtowed upon the poor: wonderfull, in neglecting the care of tranſitory things: excelling in behaviour and Philoſophical trade of living: moreover, paſſing all the men of our age, for fervent zeal and earneſt ſtudy of holy Scripture:

Pamphilus:

Scripture: marvellous conſtant in all his doings and enterpriſes, and alſo very ready to ayde and help ſuch as were of his kin and familiar acquaintance. Other his virtues and well-doings, becauſe it required a longer Treatiſe, we have lately and largly publiſhed in a peculiar Volume, entituled of his life, and divided into three Books. Therefore ſuch as are deſirous more exquiſitely to know his virtuous life, we referre thither, and preſently we mind only to proſecute ſuch things as concern the Martyrs which ſuffered perſecution together with him. The ſecond after *Pamphilus* that came forth to wraſtle, was the reverend hoare-headed *Valens*, Deacon of the City of *Ælia*, a grave Father in every mans eye, and greatly skilled in holy Scripture, if then there was any ſuch in the world, he was ſo expert therein, that if he heard any parcell thereof by any man alledged, forthwith was he able by rote to repeat it, as if he had read it out of a Book. The third was *Paulus*, a man wonderfull zealous and fervent in the ſpirit, born in the City *Jamnia*, where he grew to great fame, before martyrdom he endured the ſcorching and ſearing of his fleſh with hot irons, and paſſed through a worthy combat at the confeſſion of his faith: the martyrdome of theſe was deferred by reaſon of their continuance in priſon two whole dayes. In the mean while came the brethren of *Egypt* which ſuffered martyrdom together with them. Theſe *Egyptians* when they had accompanied the Confeſſors of *Cilicia* unto the place appointed for the digging of metals, returned home again. In their return they were taken of the watch which kept the gates of *Ceſarea*, (which were barbarous and rude grooms) and examined who they were, and whence they came. When they could not conceal the truth, they were laid in hold, as if they had been hainous treſpaſſers, and had committed ſome horrible crime. In number they were five, which were brought before the tyrant, and after examination, clapt in priſon. The third day being the ſixteenth of the moneth *Peritius* after the *Romans*, about the fourteenth of the *Kalends* of *March*, theſe, together with *Pamphilus* and the reſt of his companions (mentioned a little before) by commandement were brought before the Judge. This Judge firſt of all trieth with ſundry and manifold torments, with new and ſtrange devices, the invincible conſtancy, and valiant mind of the *Egyptians*: and withall he demanded of the chief and principall in this combat, what his name was then, when inſtead of his proper name, he had named himſelf unto him, after ſome Prophet or other (for this was their manner, inſtead of the idolatrous names which their Parents had given them, to chuſe them new names, they called themſelves after the name of *Elias*, *Jeremias*, *Eſay*, *Samuel* and *Daniel*, and expreſſed not only in word, but in works themſelves, the very true God of *Iſrael*, hid from the *Jews* according unto the proper etymology of their names.) *Firmilianus* hearing ſuch an appellation of the Martyr, weighed not at all the ſenſe and ſignification of the word, but ſecondarily asketh of him what countryman he was. He ſatisfying the interrogatory, giveth a fit name unto the former anſwer, that his country was *Jeruſalem*, meaning in very deed the ſelf ſame whereof *Paul* ſpake: *That Jeruſalem which is above is free, which is the mother of us all.* Again in another place: *Ye are come unto the mount Sion, and to the City of the living God, the celeſtiall Jeruſalem*: for it was this that the Martyr underſtood. *Firmilianus* being earthly minded, enquireth earneſtly and curiouſly, where this City was, in what country it lay, and withall tormented him grievouſly, to the end he ſhould confeſs the truth. This Martyr having his hands wreſted and tyed behind him, his feet with certain new and ſtrange kind of engines ſtretched aſunder, avouched conſtantly that he told him the truth. Afterwards when the Judge demanded of him again, what he was, and where that City was ſituated, made anſwer: that it was a country which only belonged to the godly: that none other ſhould be partaker thereof ſave the godly alone: and that it was ſituated eaſtward, where the Sun in the morning ſpreadeth abroad the bright beams of his light. In uttering theſe words he entred into ſo divine a cogitation within himſelf, that he forgot the tormentors which laid him on every ſide, and ſeemed to perceive no ſenſe or feeling of the pain and puniſhment, as if he had been a ghoſt without fleſh, blood, or bone. The Judge caſting doubts with himſelf, and greatly diſquietted in mind, thought the Chriſtians would bring to paſs, that the City mentioned by the Martyr, ſhould rebell and become enemy unto the *Romans*: he began to ſearch, and diligently to enquire, where the region (by report Eaſtward) ſhould be. Laſt of all, when he ſaw this young man after bitter and grievous torments, with immutable conſtancy to perſevere ſtedfaſtly in his former ſaying: he gave ſentence that his head ſhould be ſtricken off from his ſhoulders. Such was the mortall race of this miſerable life, which this bleſſed Martyr did run. The reſt of his companions, after the like tor-

Valens.

Paulus.

Five Martyrs beheaded.

Gal. 4. Heb. 12.

ments,

ments, ended their lives with laying their heads on the block. In the end, *Firmilianus*, though in manner wearied, and fruſtrated of his purpoſe, yet not ſatisfied to the full with theſe infinite torments, and their terrible execution, turned himſelf unto *Pamphilus* and his companions. And though he had experience ſufficient heretofore of their invincible conſtancy in defence of their faith, yet again he demandeth, whether at length they would obey and yield unto him. When he was reſolved of their laſt anſwer, which tended to Martyrdome, he gave ſentence, they ſhould be tormented and puniſhed alike with the former Martyrs. Which being done, a young man, one of the ſervants of *Pamphilus*, ſo well brought up and inſtructed, that he might very well ſeem worthy the diſcipline and education of ſo worthy a man, aſſoon as he perceived that ſentence was paſt upon his maſter, he cryeth out in the midſt of the throng, and requeſteth that his maſters carkaſs together with his companions, after the breath was departed their body, might quickly be buried in their graves. The Judg being affected not like unto a man, but to a moſt ſavage beaſt, tendered not at all the young mans youthfull years, but forthwith demanded of him, whether he were a Chriſtian, who when he affirmed plainly that he was, boiled with anger, as if his heart had been ſtickt with a knife, and charged the tormentors they ſhould lay on him the weight of their hands, and the might of their ſtrength. After that he was enjoyned to ſacrifice, and had refuſed, the Judg commanded, that without all compaſſion, he ſhould be ſcourged unto the bare bone, unto the inner and ſecret bowels, not as if he were a man covered with fleſh and compaſſed in a skin, but a picture made of ſtone or wood, or ſome ſenſleſs mettal. In which kind of torment he continued a long time; when the Judg perceived that he uttered no language, neither gave forth to underſtand that he felt any pain, and ſaw that (his body being in manner ſenſleſs, ſpent with laſhes and conſumed away) he tormented him in vain, he continued ſtill hard hearted and void of all humanity, and decreed forthwith, that his body ſhould be burned by a little and a little with a ſlow and ſlack fire. This young man being the laſt of them which afore the Martyrdome of *Pamphilus*, (who was his bodily maſter) entred into this dangerous skirmiſh, departed this life before him, becauſe the tormentors which executed the reſt ſeemed to be very ſlow. Then might a man have ſeen *Porphyrius* (for that was the young mans name) after triall in every kind of exerciſe, earneſtly and wholly bent with a wonderfull deſire, as the manner is of men, to obtain the valiant and ſacred victory: his body all poudred with duſt, yet gracious in faith and countenance, haſtening to the place of execution for all his afflictions with upright and noble courage, repleniſhed no doubt with the Spirit of God: attired in the philoſophical habit, after his wonted guiſe, to wit, wearing a garment after the manner of a cloak, which covered only his ſhoulders, telling his mind to his familiars by ſignes, with a modeſt and mild ſpirit, continuing ſtill, yea, when he was bound to the ſtake, his glorious and gladſome countenance: and moreover, when the fire flaſhed about with great fierceneſs, and waxed extream hot round about him, ye might have ſeen him with his breath on either ſide drawing the flame unto him: and after theſe words, whenas the flame firſt of all touched his body, which with loud voice he ſounded out, (*Jeſus thou ſon of God ſuccour and help me*) he ſuffered conſtantly without any murmuring at all, all thoſe marvellous and extream torments, even to the laſt gaſp. Such was the affliction of *Porphyrius*, whoſe end, *Seleuchus* a Confeſſor and a Souldier ſignified unto *Pamphilus*, who, as the author of ſuch a meſſage deſerved, was without delay, thought worthy to take the ſame chance, together with thoſe Martyrs. For as ſoon as he had certified him of *Porphyrius* death, and taken his leave and farewell of one of the Martyrs, certain ſouldiers lay hands upon him, and bring him before the Preſident. He, as if he went about to haſten his journey, and to joyn him a wayfaring companion with *Porphyrius* unto the celeſtial Paradiſe, commandeth forthwith that he ſhould be beheaded. This *Seleuchus* was born in *Cappadocia*, and preferred to this great honour before all the youth of the *Romane* band, and before them which were of credit and eſtimation among the *Romans*, he excelled all the reſt of the ſouldiers in youthly favour, in ſtrength, and goodly ſtature of body, his countenance was gracious, and his ſpeech amiable, he paſſed for comely making, for big ſetting, for fair liking, and fit proportion of the whole body: he was famous at the beginning of the perſecution, for his patient ſuffering of ſtripes in the defence of the faith, and being deprived of the warlike dignity which he enjoyed, became a zealous follower of the *worſhippers* or *religious* men, he ſuccoured and provided with fatherly care and overſight for the fatherleſs, the ſuccourleſs, the widows, and ſuch men as were viſited with great

Porphyrius the ſervant of *Pamphilus* after torment was burned to death.

Seleuchus beheaded.

miſery and affliction. Wherefore God being rather delighted with ſuch like ſacrifices of mercy, and works of charity, than with ſmokye incenſe and bloudy oblations, called him of his goodneſs, unto this glorious and renowned garland of Martyrdom. This was the tenth champion of the number mentioned before, which ſuffered death in one and the ſelf ſame day, whereby (as it appeareth) the great and beautifull gate of the kingdome of heaven being ſet wide open by the means of *Pamphilus* his Martyrdome, made an eaſie paſſage both unto him and the other his companions, to the attaining of perfect pleaſure in the celeſtial Paradiſe. *Theodulus* alſo a grave and a zealous father, one of *Firmilianus* the Preſidents family, and in greater credit with him than all the reſt of his houſhold, partly for his hore-head and great years (for he was a great grandfather) and partly for the ſinguſar good will and affection born alwayes towards him, treading the ſame ſteps *Seleuchus* had done before him, and committing the like crime with him, is brought before his maſter *Firmilianus* the Preſident to plead for himſelf: who being incenſed with greater rage towards him than the reſt of the Martyrs, delivered him in the end to be crucified, which kind of Martyrdome after the example of our Saviour, he ſuffered moſt willingly. Yet becauſe there wanted one which might ſupply the twelfth room among the Martyrs rehearſed before, *Julianus* came forth. Who coming from farre, and as yet hot entred into the wraſtling place, as ſoon as he had heard by the way as he came of their death and happy ends, forthwith he conveyed him ſtraight unto the noble ſpectacle and theater of Martyrs, and as ſoon as he ſaw with his eyes the bleſſed bodies of the Saints lying all along upon the ground, he was tickled with inward joy, he embraced them ſeverally, and ſaluted them after the beſt manner: which when he had done, the catchpoles and executioners apprehended him, and preſented him before *Firmilianus*, who after he had executed ſuch things as were correſpondent unto his cruel nature, commanded he ſhould be laid upon a ſlow and ſlack fire, and ſo burned to death. *Julianus* triumphed and leapt for joy, and with a loud voice gave great thanks unto God, who vouchſafed him worthy ſo great a glory and reward, and in the end he was crowned with Martyrdome. He was by birth of *Cappadocia*, in life and converſation holy, faithfull and very religious, and beſides his fame in other things, he was abundantly inſpired with the Spirit of God. Such was the train of them which were tormented, and by the goodneſs of God crowned Martyrs in the company of *Pamphilus*. Their holy and happy carkaſſes were kept above ground by the decree of the wicked Preſident, four dayes and four nights, to be devoured of the beaſts of the field, and of the fouls of the air. But when as miraculouſly, neither beaſt, neither bird, neither dog drew nigh unto them, again by the grace and goodneſs of Almighty God, they were carried away ſafe and ſound, and committed to their graves with ſolemn burial, after the Chriſtian manner. Furthermore, when the cruelty practiſed againſt us was bruted abroad, and rife in every mans mouth, *Adrianus* and *Eubulus*, of the country *Manganaa*, taking their journey towards *Cæſarea*, to viſit the reſt of the Confeſſors, were taken at the gates of the City, and examined concerning the cauſe of their voyage into that country. Afterwards freely confeſſing the truth, they were brought before *Firmilianus*, who without any more ado or farther deliberation, after many torments and infinite ſtripes, gave ſentence that they ſhould be torn in pieces of wild beaſts. Within two dayes after, being the fift day of the moneth *Dyſtros*, about the third *Nones* of *March*, when the Citizens of *Cæſarea* celebrated their wakes, upon the day of revels, *Adrianus* was thrown at the feet of a fierce Lion, afterwards ſlain with the edge of the ſword, and ſo died. *Eubulus* the third day after, about noon, in the ſelf ſame *Nones* of *March*, being the ſeventh day of the moneth *Dyſtros*, when the Judg intreated him earneſtly to ſacrifice unto the Idols, whereby he might enjoy their freedome according unto law and order, he preferred a glorious death for godlineſs ſake, before this frail and tranſitory life: after he was torn and mangled of wild beaſts, he was ſlain (as his fellows before him) with the edge of the ſword, and being the laſt, he ſealed with his bloud all the happy conflicts of the bleſſed Martyrs of *Cæſarea*. But it ſhall ſeem worthy the noting, if at length we remember after what ſort (and that not long after) the heavy hand of God lighted upon thoſe wicked Magiſtrates, together with the tyrants themſelves. For *Firmilianus*, who forwardly and contumeliouſly raged againſt the Martyrs of Chriſt, ſuffering extream puniſhment together with the other his partners in horrible practiſes, ended his life with the ſword. And theſe were the Martyrdoms ſuffered at *Cæſarea*, during the whole perſecution.

Theodulus crucified.

Julianus burned.

Adrianus beheaded.

Eubulus beheaded.

Firmilianus the wicked tyrant was beheaded.

Chap.

Chap. XXX.

The Pastors of the Churches for their negligence in executing of their office, were punished from above. The martyrdom of Peleus, Nilus, Petermithius. *The punishment of* Silvanus *and* John. *The beheading of nine and thirty Martyrs in one day.*

WHat in the mean time was seen to fall out against the Presidents and Pastors of Churches, and after what sort the just judgment of God revenger of sin (instead of shepherds over sheep, and the reasonable flock of Christ, the which they should have wisely and advisedly governed) made them not only keepers of Camels, a kind of beast void of reason, by nature crooked and ill-shapen: but also the Emperors horsekeepers, and this he did for a punishment due to their deserts: moreover, what contumelies, what reproaches, what diversity of torments they suffered of the Emperors, Presidents, and Magistrates at sundry times for the holy ornaments and treasure of the Church, what pride and ambition raigned in many of them, how rashly and unlawfully they handled divers of the brethren: what schismes were raised among the confessors themselves, what mischief certain seditious persons of late stirred up against the members of the Church which were remnants, whilest that daily with might and main (as commonly we say) they indeavoured to excogitate new devices one after another: how that unmercifully they destroyed and brought all to nought with the lamentable estate of bitter persecution, and to be short, heaped mischief upon mischief: all these aforesaid, I mind to pass over with silence, supposing it not to be our part (as I have said in the beginning of this book) either to rehearse or record them, inasmuch as I am wholly bent and carefully minded to overslip and conceal the memorial of them. Yet if there be any laudable things, any thing that may seem to set forth the Word of God, any worthy act, or famous doings flourishing in the Church, I take it to be my special and bounden duty to discourse of these, to write these, often to inculcate these in the patient ears of faithfull Christians, and to shut up this Book with the noble acts of the renowned Martyrs, and with the peace which afterwards appeared and shined unto us from above. When the seventh year of the persecution raised against us was now almost at an end, and our affairs began by a little, and as it were by stealth, to grow unto some quiet state, ease and security, and now leaned unto the eight year, in which no small multitude of Confessors assembled themselves together at the mine pits in *Palestina*, who freely occupied themselves in the Rites and Ceremonies of Christian Religion, so that they transformed their houses into Churches: the President of the Province being a cruel and a wicked man (as his mischievous practises against the Martyrs of Christ, do prove him for no other) made a voyage thither in all the hast, and hearing of their doings, their trade of life and conversation, made the Emperor by his letters privy thereunto, painting forth in the same, such things as he thought would disgrace, discredit and defame the good name of those blessed Confessors. Whereupon the master of the mine pits and mettals came thither, and by virtue of the Emperors commandment, separateth the multitude of Confessors, so that thenceforth some should continue at *Cyprus*, some other at *Libanus*, and others also in other places of *Palestina*, and commanded that all should be wearied and vexed with sundry toiles and labour. Afterwards he picked out four of the chief of them, and sent them unto the Judge, of the which two of them were called *Peleus* and *Nilus*, Bishops of *Ægypt*, the third was a Minister, the fourth annexed unto these was *Patermythius*, a man wonderfully beloved for his singular zeal towards all men on Gods behalf. All which, the Judge requested to renounce Christ and his Religion, who when they obeyed not, and seeing himself frustrated of his purpose, gave sentence that they should be tyed to a stake and burned to ashes. Other some again of the Confessors being not fit for that labour and service, by reason either of their heavy old age, or unprofitable members, or other infirmities of the body, were released, and charged to dwell in a several and solitary place. Of which number *Silvanus* Bishop of *Gaza* was the chief, who lively expressed unto all the world, a godly shew of virtue, and a notable pattern of Christianity. This man from the first day of the persecution, and in manner unto the last, during all the space, was famous for the sundry and manifold conflicts he suffered after infinite examinations, and reserved unto that very moment, to the end he being the last, might seal up with his bloud all the conflicts of the Martyrs slain in *Palestina*. There were released, and partakers with him of the same affliction, many *Ægyptians*, one was *John*: who also in fame and renown excelled all the men of our time: who although he was blind before,

Chap. 2.

Peleus burned.
Nilus burned.
A Minister burned.
Patermythius burned.

Silvanus.

John a blind man of a ſingular memory and rare gifts.

yet the tormentors were ſo cruel, ſo fierce, and rigorous, that for his great conſtancy in profeſſing the name of Chriſt, they maimed his left leg with a burning ſaw (as the other Confeſſors were uſed before) and ſeared the apple of the eye bereaved already of ſight, with an hot ſcalding iron. Let no man marvell at all at his good converſation and godly life though he were blind, becauſe his manners deſerved not ſuch admiration as his gift of memory, where he had Printed whole Books of holy Scripture, not in tables made of ſtone (as the holy Apoſtle ſaith) neither in the hides of beaſts, parchment or paper, which moth corrupteth, and the time weareth away, but in fleſhly tables of the heart, that is, in the prudent memory and ſincere underſtanding of the mind: ſo that when it ſeemed good unto him, he was able out of the cloſet of his mind, as it were out of a certain treaſury or good learning, to alledg and repeat the *Law* and the *Prophets*, ſometimes the Hiſtories, at other times the *Evangeliſts* and works of the *Apoſtles*. I confeſs truly, that when I firſt ſaw the man ſtand in the midſt of the congregation and aſſembly, and heard him recite certain places of holy Scripture, I wondred at him. For as long as I heard his voice ſound in mine ears, ſo long thought I (as the manner is at ſolemn meetings) that one read out of a Book: but when I came nearer unto him, and ſaw the truth as it was, all others ſtanding about him with whole, open and ſound eyes, and him uſing none other but only the eye and ſight of the mind, and in very deed, uttering many things much like unto a Prophet, and excelling in many things many of them which enjoyed their ſenſes ſound and perfect, I could not chuſe but magnifie God therefore, and marvel greatly thereat. Methought I ſaw lively tokens and evident arguments, that he was a man indeed not after the outward appearance, or fleſhly eye of man, but according unto the inner ſenſe and ſecret underſtandidg of the mind, the which expreſſed in this man, though his body were maimed and out of faſhion, greater power of his inward gifts. God himſelf reaching unto theſe men (mentioned before, and continuing in ſeveral places, executing their wonted trade of life in prayer and faſting, with the reſt of their godly exerciſes) the right hand of his mercy and ſuccour, granted them through martyrdome to attain unto an happy and bleſſed end. But the Devil, enemy and ſworn adverſary of mankind, could no longer away with them, for that they were armed and fenced againſt him with prayers continually poured unto God, but went about (as he imagined) to vex them, and to cut them off from the face of the earth. For God had granted him that might and power, that neither he in no wiſe could be kept back from his wilfull malice and wickedneſs: neither theſe men

39 Martyrs beheaded.

for their manifold and ſundry conflicts, ſhould be deprived of their reward and glory. Wherefore by the decree of the moſt wicked Emperor *Maximinus*, there were in one day nine and thirty Martyrs beheaded. Theſe were the martyrdomes ſuffered in *Palaſtina*, during the whole term of eight years, and ſuch was the perſecution raiſed againſt us, which firſt began with the ruine and overthrow of the Churches, and increaſed daily more and more, by reaſon the Emperors at ſundry times renewed the ſame, whereupon alſo it fell out that there were manifold and ſundry torments of valiant champions, wraſtling for the truth in Chriſt, and an innumerable multitude of Martyrs in every Province, reaching from *Lybia* throughout all *Ægypt*, *Syria* and the Eaſtern countries, and every where, even unto the confines of *Illyricum*, and the coaſts adjoyning to the foreſaid countries, as all *Italy*, *Sicilia*, *France*, and the weſtern countries, and ſuch as reach unto *Spain*, *Mauritania* and *Africk*: where they were not perſecuted full two years, but quickly through the mercy and goodneſs of God, obtained peace and tranquility, becauſe the divine providence of Almighty God, for their faith and innocencies ſake, pitied their lamentable eſtate. For that which from the beginning was not remembred to happen in the *Romane* Empire, came now in the end to paſs amongſt us, beyond all hope and expectation. The Empire was divided into two parts, becauſe of the perſecution raiſed againſt us. And though in ſome part of the world, the brethren enjoyed peace, yet in other regions and countries they endured infinite conflicts and torments. But when at length the grace of God ſhewed his loving, merciful and favourable countenance and watchfull care over us, then I ſay, the Governors and Magiſtrates, even they which aforetime raiſed perſecution againſt us, remembred themſelves ſomewhat better, altered their mind, and ſung a recantation, quenching the fiery flame of perſecution flaſhing among us, with more circumſpect decrees and milder conſtitutions in the Chriſtians behalf. Now let us record unto the poſterity the recantation of *Maximinus* the tyrant.

The End of the Eight Book.

THE

THE NINTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus*, Bishop of *Cæsarea* in *Palestina*.

Chap. I.

Though Maximinus *went not seriously about to succour the Christians, and to mitigate the persecution, yet it profited, and* Sabinus *published abroad his letters in the behalf of the Christians, so that peace was restored.*

THis recantation being set forth by the commandment of the Emperors, was published every where throughout *Asia*, and all the Provinces thereof, which being so done, *Maximinus* the Eastern tyrant, most impious of all, and chief enemy to the service of God, not pleased with these proclamations, instead of the written edict, commanded his Lieutenants by word of mouth, that they should cease the wars against the Christians. And because he durst no other way contradict the higher power, he began to imagine how to conceal the decree already proclaimed, and to provide, lest it were made manifest unto the countries of his Dominion, and by this advice, commanded his inferior Magistrates by word and not by writing, that henceforth they should persecute us no more. But they certified one another of this commandment by letters, and *Sabinus* who then among them was in highest dignity, certified by Epistle written in the Latine tongue, the several Presidents throughout the Provinces, of the Emperors decree, by translation thus: *The majesty of our Lords and most noble Emperors hath decreed now a good while ago, with great care and devotion, to induce the minds of all mortall men unto the holy and right trade of living, to the end, these also which have alienated themselves from the* Romane *manner, should exhibit due worship unto the immortal gods: but the stubbornness of some, and their most obstinate mind so far resisted, that they could not be withdrawn from their purpose, by any just reason, nor terrified with any torment that was laid upon them. Forasmuch therefore as it fell out by this means, that many put themselves in great peril; the majesty of our Leiges and most puissant Emperors, after their noble piety (judging it a thing far from their most noble purpose, for such a cause to cast men into so great danger) gave me in charge, that with diligence I should write unto your wisdom. That if any of the Christians be found to use the religion of his own sect, you neither grieve or molest him at all, neither think any man for this cause worthy of punishment, whenas it appeareth in so long a tract of time, they can by no means be induced to surcease from such a pertinacy. Your industry hath therefore to write to the Lieutenants, Captains and Constables of every City and Village, that they pass not the bounds of this Edict, to presume any thing contrary to the same.* The Presidents throughout the Provinces, having received these letters, thinking this to be the true meaning of the Emperor in these letters contained, declare forthwith by their Epistles, the Emperors decree unto the Lieutenants, Captains, and such as governed the country people. Neither were they satisfied with sending of letters only, but rather by doing the deed it self, to bring about the Emperors will, brought forth and set at liberty, such as they held captives in prison, for the confession of Christian Religion, yea, releasing them also, which for punishment-sake were committed to the mine pits, and digging of metals, for they being deceived, thought this would please the Emperor. These things being thus brought to pass, immediatly after the sun-beams of peace shined brightly, as if it had been after a dark or misty night. Then might a man have seen throughout every city congregations gathered together, often Synods and their wonted meeting celebrated. At these things the incredulous heathen were much dismayed, and wondring at the marvellous strangeness of so great a change, cried out, that the God of the Christians was the great and only true God. Some of our men which faithfully and manfully endured the combat of persecution, enjoyed again their liberty among all men; but other some weak in faith, of abject minds in the storm of persecution, greedily hastened unto their salve, and sought of such as were strong and sound,

Sabinus unto the Presidents throughout the dominions of *Maximinus*.

Such as fell in persecution repented them of their fall.

found, the right hand of ſalvation, and deſired the Lord to be merciſull unto them. Again the noble champions of godlineſs being ſet at liberty from the affliction they ſuffered in the mine pits, returning to their own home, paſſing throughout every City with valiant and chearfull courage, with unſpeakable joy, and repleniſhed with inexplicable liberty of mind. So that both in their voyage and return, they went on lauding God in Songs and Pſalms, throughout the high waies, market-places, and frequented aſſemblies. There mighteſt thou have ſeen them, who a little before, after moſt grievous puniſhments, were fettered and baniſhed their native ſoyl, to receive and enjoy their proper houſes, with a chearſull and merry countenance, inſomuch, that they which aforetime cried out againſt us, now rejoyced together with us at this wonderfull ſight, happening beyond all mans expectation.

Chap. II.

Maximinus *again ſhewing his hatred againſt the Chriſtians, forbiddeth the aſſemblies in Church-yards, and goeth about to baniſh them* Antioch.

THe tyrant, enemy to all honeſty, and chief adverſary of all the godly, whom we ſaid to have born rule in the Eaſtern parts, not well brooking theſe things, permitted them not to continue in the ſame ſtate, no, not ſix whole moneths. Wherefore he putteth in ure every miſchievous practice, to the overthrow of peace and tranquility: firſt by a certain pretence he goeth about to bar us our liberty of meeting in Church-yards, next by ſending certain malicious men, he incited and provoked againſt us the Citizens of *Antioch*, that they ſhould beg of him for a great benefit, that he would permit no Chriſtian at all to dwell within his Dominions. This he aſſayed to effect by others, the author of all which miſchief was *Theotecnus*, who ſolicited the cauſe, and egged them of *Antioch* forwards: a man he was of authority, an inchanter, very ſpitefull, and far from the ſignification of his name, who then was Lieutenant of that City.

Chap. III.

Theotecnus *goeth about to miſchief the Chriſtians: he incenſeth the tyrant againſt them, and ſetteth up an Idol at* Antioch.

THis *Theotecnus* therefore when he had vehemently impugned us, and procured every kind of way that the Chriſtians ſhould diligently be ſought out of their dens, and apprehended as hainous robbers: and had deviſed all means, to the end we ſhould be charged and accuſed, and had been the cauſe of death to an infinite number: at length he erected an Idol of *Jupiter*, as of the god of friendſhip, with certain inchantments and ſorceries, and inventeth thereunto impure ceremonies, execrable ſacrifices, and deteſtable oblations, and cauſeth report to be made unto the Emperor, of the ſtrange things the Oracle ſeemed to utter. This *Theotecnus* alſo being a flatterer (which he ſaw pleaſed the Emperor) raiſed a wicked ſprit againſt the Chriſtians, and ſaid, *God ſo commanded, that the Chriſtians ſhould be baniſhed out of the City and the liberties thereof, for that they were rebels and traitors to the Crown.*

Jupiter Philius.

Chap. IV.

Maximinus *again raiſeth perſecution by his decrees.*

WHen that *Theotecnus* firſt of all had done this of his own accord, all the other Magiſtrates inhabiting the Cities of his Dominion promulgated the like ſentence: and whenas the Preſidents throughout the Provinces ſaw this pleaſed the Emperor, they egged the ſubjects alſo to do the like: and the tyrant very promptly conſented by his reſcript unto their Ordinances, ſo that again the heat of perſecution was blown againſt us, and Idol Prieſts were ordained by the decree of *Maximinus*, throughout every City and village, and moreover, high-prieſts which ſpecially excelled in policies, and paſſed others in all things, who alſo were zealous followers of their religion, and beſtowed great labour about the ſervice of them whom they worſhipped. Wherefore the Emperors ſuperſtition and idololatrical mind was again as it were freſh incenſed againſt us: and that I may utter the whole in few words, he brought all his Dominion, both Magiſtrates and inferior ſubjects, to practice every kind of miſchief for his ſake againſt us, and to think they requited him fully, and ſhould have great favour if they deſired to obtain any benefit at his hand, if they oppreſſed us with ſlaughter, and executed certain new miſchiefs againſt us.

Chap.

Chap. V.

The heathens go about to defame Christian Religion, fayning blasphemies against the acts of Christ and Pilate, *with certain womens confession extorted from them by the Governor of* Damascus.

AGain they forge certain acts as of *Pilate* and our Saviour, full of blasphemy against Christ, the which by consent of the Emperor, they send abroad throughout his Dominions; commanding by their letters, that the same throughout all places both City and country should be expounded, and delivered to the youth by Schoolmasters, to be committed to memory instead of their theames. These things being thus brought to pass, a certain Ruler of the host, whom the *Romans* call a Captain, drew from the market-place of *Damascus* in *Phœnicia*, certain infamous women, and brought them by threats of torments to that pass, that after a register of record was shewed, they should confess themselves sometimes to have been Christians, and privy to the wicked and lascivious acts which the Christians committed among themselves at their solomn meeting on the Sundayes: and what other things soever it pleased him they should utter to the slander of our Religion; the which words were registred, copied, and sent to the Emperor, who also commanded the same to be published every where in every place and City.

Chap. VI.

The confusion of the Captain of Damascus : *the commendation of certain Martyrs, and the places where they flourished.*

BUt this Captain in a while after procured his own death with his proper hand, and suffered punishment due for his malicious desert. Then again banishment and grievous persecution was raised against the Christians, and again the Presidents of several Provinces began cruelly to stir against us, so that divers of them which excelled in the doctrine of Christ Jesu, bare away the inevitable sentence of death. Of which number were three Christians in *Emisa* a City of *Phœnicia*, who of their own accord professed Christianity, and were delivered to be devoured of ravening beasts. Among these also was *Silvanus* a Bishop, far stricken in years, having executed the function of the Ecclesiastical ministery, the space of forty years full. About that time *Petrus*, who notably govered the Churches of *Alexandria*, excelling all other godly Bishops for his virtuous life and godly exercise of preaching, for no other cause than you hear, without hope of any reward, suddenly and unadvisedly by the commandment of *Maximinus* was beheaded: and together with him after the same manner, many *Ægyptian* Bishops were executed. Again *Lucianus* a notable man, for his continency of life, and for his skil in holy Scripture highly commended, being an Elder of the Church of *Antioch*, was brought to *Nicomedia*, in which City the Emperor then abode. And after he had exhited unto the Emperor (enemy to all goodness) an *Apology* in defence of the doctrine which he taught, and according to the which he governed, was cast into prison, and shortly after executed. This *Maximinus* in short space exercised so great tyranny and cruelty towards us, that the later persecution seemed far more grievous than the former.

Three Christians devoured of beasts.
Silvanus martyred.
Petrus Bishop of *Alexandria* beheaded.
Lucianus martyred.

Chap. VII.

The Edict of Maximinus *against the Christians, and the calamities which ensued after the publishing thereof, daunted the braggery of the tyrant.*

IN the midst of every town (which before was never seen) the decrees of Cities, and besides them the copies of the imperial edicts engraven in brasen tables were nailed up. And children in schools sounded every day *Jesus* and *Pilat*, and other things, which for farther contumely were invented. It seemeth very expedient for this place, to annex the copy of the edict which *Maximinus* nailed to pillars, so that the insolent and arrogant temerity of this man, his spite towards God, his evident contumacy, and again the vigilant justice of God against impious persons, which immediatly overtook him, according to the celestial wisdom, may be revealed: wherewith he being provoked, though he imagined not mischiefs very long against us, yet at that time he confirmed them with publick edicts: the copy whereof was thus:

The copy of the Rescript of *Maximinus*, ratifying the decrees published against us, and borrowed of that which was nailed to a post at *Tyrus*,

Maximinus against the Christians.

At length the weak resistance of mans mind, laying aside and scatttering all obscurity and mist

of

of error which hitherto poſſeſſed the wits as well of impious as of the miſerable men, wrapped in the pernicious darkneſs of ignorance, hath been able to diſcern, that the ſame is governed by the providence of the immortall gods, embracing goodneſs, which thing may not be expreſſed, how acceptable, how pleaſing and grateſull it was unto us, and how great a tryal it ſhewed of your godly will, whenas alſo aforetime every man knew your diſpoſed dilegence and piety towards the immortall gods, whoſe faith is made manifeſt, not by naked and fruitleſs words, but by firm and wonderfull works: wherefore your City may juſtly be called, The ſeat of the immortal gods, and by many examples it is apparent how ſhe flouriſheth, having the celeſtial gods preſent with her. For behold, your City laying aſide all the things which ſpecially concerned her, and deſpiſing the things that chiefly ſhould have been ſought for her wealth, whenas ſhe perceived that curſed vanity again to creep, and like contemned and covered ſparkles of fire, by blowing again to ſend forth mighty flames, immediately without further deliberation, you having recourſe unto our grace, as unto the Metropolitane of all dine worſhip, have made ſupplication for remedy and aid: the which ſound mind, it is manifeſt, the gods for your truſty ſervice have ingraffed in you. He therefore, I mean the moſt high and mighty Jove, who ruleth your moſt renowned City, to the end, he might deliver your country gods, your wives, your children, your houſholds, goods and houſes from all corruption, hath inſpired your minds with this wholſome counſel, ſhewing and declaring, how excellent and notable a thing it is to embrace the religion and ſacred ſervice of the immortal gods with due worſhip. Who may be found ſo bereaved of all his wits, which cannot underſtand this thing to happen unto us by the favourable care of the gods, that neither the earth denieth the ſeed ſhe received, fruſtrating the hope of the husbandman, by vain expectation: neither is that ſhew of wicked war on earth ſtrengthned without offence: neither doth the noiſome temperature of the air, diſpatch with death the corrupt bodies: neither is the Sea (ſwolne with importunate winds) overflown the banks: neither do the ſtorms which fall down unlooked for, ſtir up pernicious tempeſts: neither is the earth, which is foſterer and mother of all, drowned in her own bottomleſs gulfs, by terrible earthquakes: neither the mountains ſetled, on earth ſwallowed up by rending of the earth aſunder: all which evils, yea, greater than theſe, who knoweth not often to have hapned heretofore? Yet all theſe things came to paſs, becauſe of the meer folly of thoſe wicked men, whenas that ſhameſull ſpot overſhadowed their minds, and well nigh, as I may ſo ſay, prevailed every where. Again a little after he addeth: Let them behold the wide and broad field, the flouriſhing corn, and overflowing ears, the pleaſant meadowes cloathed with herbs and flowers, moiſtened with ſhowers from heaven, and the weather become temperate and calm. Again, let all rejoyce, becauſe the might of the moſt potent and ſturdy Mars is pacified through your ſervice, ſacrifices, and worſhip. Let them rejoyce, becauſe that therefore conſtantly we enjoy quiet peace, and as many as left that blind error, and returned unto the right and beſt mind, may the rather be glad for that they are delivered from that ſudden ſtorm and grievous diſeaſe, and henceforth attained unto the ſweetneſs of a pleaſant life. But if they perſiſt in that execrable vanity, our will and pleaſure is (according to your requeſt) that they be ſevered and baniſhed far from your City, and the bordering regions, that your City by this means after your laudable induſtry, being made free from all impurity, may buſily occupy her ſelf according unto her diſpoſed mind, in offering of ſacrifices with due honour of the immortall gods. And that you may throughly underſtand how grateſull your requeſt in this behalf hath been unto us (yea, without intreaty or great ſuite) our moſt prompt mind to promote good endeavours, hath voluntary granted unto your devotion, that what gift ſoever of our bounties ye liſt, ye crave it of us in conſideration of this your godly purpoſe: and that this thing may be accompliſhed forthwith, ask and have, which being done, ſhall be a perpetual teſtimony unto your City of piety towards the immortall gods, and ſhall be a proof unto your ſons and poſterity, how that you have been worthily rewarded by our goodneſs, for this your deſire to lead a right life. When theſe things were nailed to pillars throughout every Province, they bereaved us of all hope of better ſucceſs as much as lieth in man, ſo that well nigh, according unto the divine ſaying of Chriſt, The elect themſelves (if it could poſſibly) had been offended at theſe things. But whenas in manner the hope of many lay for dead, immediatly while they were yet in their journey which were authorized to publiſh in certain places the foreſaid Edict, God the defender of his Church, not only reſiſted the inſolent out-rage of this tyrant, but ſhewed unto the world his celeſtial aid in our behalf. For ſhowers and rain in winter ſeaſon ceaſed from their wonted ſtreams in watering the earth: and famine unlooked for oppreſſed them: after this enſued the peſtilence, and a certain grievous diſeaſe in form of a botch, termed for the

He commendeth the ſuperſtition of the Tyrant, and their cruelty againſt the Chriſtians.

A ſlander.

Matth. 24.

the fervent burning thereof a Carbuncle. This ſpreading it ſelf over the whole body, brought ſuch as were therewith infected into doubtfull danger of their lives, but ſpecially taking them about the eyes, it blinded an infinite number, both of men, women and children. Moreover there aroſe war betwixt the tyrant and the *Armenians*, who unto that time from the beginning were friends and fellows of the *Romans*. Theſe *Armenians* whenas they were Chriſtians, and carefull about the ſervice of God, the tyrant (enemy to God) endeavoured to conſtrain them to do ſacrifice unto Idols and Devils, and inſtead of friends he made them foes, inſtead of fellows, enemies. Theſe things ſodainly meeting together in one and the ſame time, have quelled the boaſting of the preſumptuous tyrant againſt God, wherewith he gloried that neither famine, nor peſtilence, nor war, fell in his time, for that he carefully worſhipped idols, and impugned the Chriſtians.

Chap. VIII.

Of the grievous famine and peſtilence in the time of Maximinus, *and of the godly affection which the Chriſtians ſhewed to their heathen enemies.*

THeſe things running in a heap and together, contained foreſignes of his death. For he together with his army was ſore vexed with the wars againſt the *Armenians*, and the reſt, I mean the inhabitants of his Cities, ſore pined away with famine and peſtilence, ſo that one meaſure of wheat was ſold for two thouſand and fifty Attikes. An infinite number died throughout the Cities, but more throughout the countries and villages, ſo that now the ſundry and ancient demaines of husband-men were in manner quite done away, for that all ſodenly through want of food and grievous malady of the peſtilence were periſhed. Many therefore ſought to ſell unto the wealthier ſort, for moſt ſlender food, the deareſt things they enjoyed. Others ſelling their poſſeſſions by pieces, fell at length into the miſerable peril of extream poverty: others gnawing the ſmall ſhreded tops of green graſs, and withall confuſely feeding on certain venimous herbs, uſed them for food, whereby the healthy conſtitution of the body was periſhed and turned to poyſon. Divers noble women throughout the Cities, driven to extream need and neceſſity, went a begging into the countrey, ſhewing forth by their reverend countenance and more gorgeous apparel, an example of that ancient and free manner of feeding: certain others whoſe ſtrength was dried up, tottering too and fro, nodding and ſliding much like carved pictures without life, being not able to ſtand, fell down flat in the midſt of the ſtreets, groveling upon the ground, with their faces upward and ſtretched-out arms, making humble ſupplication that ſome one would reach them a little piece of bread: and thus lying in extremity, ready to yield up the ghoſt, cried out that they were hungry, being only able to utter theſe words. Others which ſeemed to be of the wealthier ſort, amazed at the multitude of beggers, after they had diſtributed infinitely, they put on an unmercifull and ſturdy mind, fearing leaſt they ſhortly ſhould ſuffer the like need with them that craved. Wherefore in the midſt of the market-place and throughout narrow lanes, the dead and bare carkaſſes lay many dayes unburied and caſt along, which yielded a miſerable ſpectacle to the beholders. Yea many became food unto dogs, for which cauſe chiefly ſuch as lived, turned themſelves to kill dogs, fearing leſt they ſhould become mad, and turn themſelves to tear in pieces and devour men. And no leſs truly did the plague ſpoile every houſe and age, but ſpecially devouring them whom famine through want of food could not deſtroy. Therefore the rich, the Princes, the Preſidents, and many of the Magiſtrates, as fit people for a peſtilent diſeaſe (becauſe they were not pinched with penury) ſuffered a ſharp and moſt ſwift death. All ſounded of lamentation, throughout every narrow lane, the market-places and ſtreets, there was nothing to be ſeen but weeping, together with their wonted pipes, and the reſt of minſtrels noiſe. Death after this ſort waging battle with double armour, to wit, with famine and peſtilence, deſtroyed in ſhort ſpace whole families, ſo that the dead carcaſſes of two or three were ſeen born to the grave at one funerall. Theſe were recompences for the bragging of *Maximinus* and the Edicts which he publiſhed againſt the Chriſtians throughout the Cities, whenas by manifeſt tokens, it appeared unto all men, how ſerviceable and godly the Chriſtians were in all things. For they alone in ſo great an overflowing of miſchief, ſhewed forth true compaſſion and ſtudious curteſie, every day ſome buſily occupied themſelves in curing and burying the dead, whereas infinite were otherwiſe deſpiſed of their own friends: others gathering together

The Chriſtians alone were endued with compaſſion.

together throughout the whole City into one heap and place, the multitude of them which were in great danger by reaſon of famine, diſtributed bread unto all: to the end they might make that benefit manifeſt and famous unto all men, whereby they might glorifie the God of the Chriſtians, and confeſs that they alone were godly indeed, and found by their works to be the only worſhippers of God. Theſe things being thus brought to paſs, the great and celeſtial God, defender of the Chriſtians, which by the aforeſaid calamities ſhewed his wrath and indignation againſt mortall men, becauſe they had vexed us above meaſure, made the bright countenance of his providence towards us, placable and comfortable, ſo that thereby peace ſhined with great admiration unto us, like light unto ſuch as ſate in darkneſs, and made manifeſt unto all men, that God himſelf is the continual overſeer of our affairs, which chaſtiſeth his people and exerciſeth them with calamities for a ſeaſon, yet after ſufficient correction appeareth again tractable and merciſull unto ſuch as truſt in him.

Chap. IX.

The victory of Conſtantine *againſt* Maxentius, *the Edict of* Maximinus *in the behalf of the Chriſtians.*

WHerefore *Conſtantine*, whom we have termed Emperor, ſonne of an Emperor, godly, of a moſt godly man, and gracious in all things, being raiſed up by the higheſt King, the God and Saviour of all, againſt theſe moſt impious tyrants, waging battell with them by Law of Armes, and aſſiſted with the aid of God, overthrew miraculouſly *Maxentius* at *Rome*, and foiled him utterly. *Maximinus* alſo in the Eaſt living a little after *Maxentius*, died a moſt ſhamefull death, which was procured by *Licinnius*, who as yet had not raged againſt us. But the foreſaid *Conſtantine*, who was chief in honour and poſſeſſion of the Empire, tendering the *Romans* eſtate, whom the tyrant oppreſſed, made ſupplication unto the celeſtial God and his word, even to Jeſus Chriſt the Saviour of the world, for aid and ſuccour, to the end he might deliver unto the *Romanes* the liberty they enjoyed from their forefathers, and girded himſelf to battell together with his whole hoſt; while that *Maxentius* in the mean ſpace truſting more in his magicall arts, than in the good will of his ſubjects, durſt not march forwards to meet him, no, not out out of the town wals, but fortified every place, every coaſt and City with innumerable multitudes of armed ſouldiers, infinite garriſons full of ſleight, placed here and there on every ſide throughout all *Italy*, and the other countries of his Dominion. Wherefore *Conſtantine* the Emperor being aided from above, ſet upon the firſt, the ſecond and third band of the tyrants hoſt, valiantly overcame all, and ſo conquering the chief part of *Italy*, draweth now nigh to *Rome*. And leſt he ſhould be conſtrained for the tyrants ſake to aſſault the *Romanes*, God brought forth the tyrant himſelf very far without the gates of the City, as if he had been bound with certain chaines, again confirming and manifeſting that ancient power of his againſt wicked men (which many accounted fabulous and incredible, but the faithfull eſteemed certain, and by Scripture warrantable) viſible to be ſeen both of the faithfull and infidels after a wonderfull manner. Even as therefore in the time of *Moſes*, and that ancient and godly Nation of the *Hebrews*, he overthrew the chariots of *Pharaoh* and his hoſt in the Sea, and drowned the choſen horſemen and ſouldiers, in the running ſtreams of the red Sea: ſo *Maxentius* and his armed ſouldiers and whole troop, deſcended like a ſtone plunging into the depth of the water, whenas he went about to flye away from the power of God, (by whom *Conſtantine* was aſſiſted) and to paſs over the water, the which he had careſully overlaid with cockboats like bridges, linked together and prepared to his own deſtruction. Wherefore then alſo it might have been ſaid, *He hath made a pit and digged it, and is fallen into the pit that he made. His miſchief ſhall be upon his own head, and his cruelty ſhall fall upon his own pate.* For the bridge which was made upon the river being overthrown, the paſſage was hindred, and the boats forthwith together with the men in them ſunk to the bottome: and firſt of all, the moſt impious tyrant himſelf, next his guard which were with him, according to the foreſaying of holy Scripture, plunged like lead into the depth of the running ſtream. So that this victory being happily obtained by the helping hand of God, the ſelf ſame which of old was ſaid by them which were with *Moſes* the great ſervant of God, againſt the impious tyrant, (though not in word, yet in deed) might have been ſung and ſaid after this ſort: *Let us ſing unto the Lord, he is glorioufly magnified, he hath overthrown the horſe and rider*

Exod. 14.

Pſalm 7.

Exod. 15.

rider in the sea, he is become my helper and defender, so that I perish not. And who is like unto thee O Lord among the gods, who is like unto thee? Glorified in the Saints, wonderfull and gloriously bringing strange things to pass. When *Constantine* for these and such like things had given thanks to God the chief Prince and author of victory in these his travels, he came conqueror to *Rome*, where immediatly he was joyfully received of all the people, both men, women, and children, Senators and other noble Personages, with great honour and shouting. But he as one having the service of God engrafted with him; not moved with these triumphant acclamations, neither puffed up with praises, yet privy well enough to the aid of God, commanded immediatly, that the banner of the Lords passion should be set upon the right hand of his picture: so they set it up in the most famous place of *Rome*, holding in his right hand the wholesome sign of the Cross, in the which he commanded this superscription to be ingraven in *Romane* letters: *In this wholsome signe, the true cognizance of fortitude, I have delivered our City from under the tyrants yoke, and have set the Senate and people of* Rome *at liberty, restoring them to their ancient honour and renown.* Moreover, whenas *Constantine* himself and also *Licinnius* the Emperor together with him (who as yet was not fallen to tyrany and madness, whereof afterwards he was guilty) both together pacified God the author of all goodness: with one mind and will, they make a law in most absolute and ample wise in the behalf of the Christians: they send notice also unto *Maximinus*, who as yet ruled in the East, how wonderfully God wrought with them, and of the victory against the tyrant and the law it self, and the friendship hypocritically he pretended towards them. But he like a tyrant, when he knew these things, became very sorrowfull: and lest he should seem to yield unto others, or be thought to dissemble, for fear of them which had ordained this law, as of his own accord and authority, he gave forth unto the Presidents of his Dominion this Edict necessarily in the behalf of the Christians, wherein craftily against himself, he faineth the things that never were done by him.

A Coppy of *Maximinus* the tyrants Epistle in the behalf of the Christians.

Maximinus in the behalf of the Christians.

An impudent lye. He shewed no such curtesie.

Jovinus, Maximinus, Augustus *unto* Sabinus *sendeth greeting. I hope it is well known unto your wisdom, and to all mortal men, our Leiges and Lords* Diocletian *and* Maximinian, *our fathers, to have notably decreed, whenas they saw in manner all men laying aside the service of the gods, and joyning themselves to the Christian Nation: that as many as severed themselves from the service of the immortal gods, should be called again to the religion of the gods with undoubted pains and punishments. When first of all I happily came into the East, and understood of many men which might have profited the Common-wealth, and were banished by the Judges for the aforesaid cause, I gave this to every Judge in charge: that none of them thenceforth should deal severely with them of their Provinces, but call them back with fair speeches and exhortations unto the worship of the gods. When these things then according unto our will were accomplished, it fell out that none of the Eastern parts was either banished or found obstinate, but by reason that nothing was grievously or severely practised against them, they might be revoked unto the service of the gods. Whenas the last year prosperously I came to* Nicomedia, *and there made my abode, the Citizens of* Nicomedia *came unto me, together with the images of their gods, craving earnestly, that in no case I should permit such a Nation to inhabit their Countrey. But forasmuch as I know very many men of that religion to dwell in these parts, I framed them an answer in this sort: that I liked well of their petition, but I saw that all did not request the same. Wherefore if any continued in that superstition, (our will was) that every one should be left to follow the free purpose of his will, so that if they would acknowledge the service of the gods, in like sort they should enjoy the same City, together with Citizens of* Nicomedia, *and the other Cities also which made the like request unto me, that not one of the Christians might dwell among them. It was needfull that I should answer them friendly and lovingly, the which all the ancient Emperors observed, and is of the gods themselves approved, through whom all mortall men and the government it self of the Common-wealth doth stand. It pleased us then to ratifie so great a request made unto us in the behalf of the service of their high god. Wherefore though chiefly heretofore also we have written unto your wisedom, and commanded the like, that nothing severely were done against them of the Province which went about to succour such a Nation, but should patiently be obeyed, and that they should suffer contumelies and vexations, neither of the officials, neither of any other whatsoever:*

ſoever. I have thought good by theſe my letters to admoniſh your prompt mind, that with fair ſpeeches and exhortations you bring them of our Dominions to acknowledg the carefull providence of the gods. Wherefore if any of his own accord think good to acknowledg the ſervice of the gods, ſuch a one is worthy to be embraced: but if ſome will cleave to their peculiar religion, let them do it at their free will and pleaſure. Your wiſdom hath therefore to obſerve, that which is decreed of us, that none henceforth have this power given to oppreſs with contumelies, ratling ſpeeches and ſhaking troubles, our loving ſubjects, ſithence, as it is written before, it behoveth us rather with fair ſpeeches and mild exhortations to revoke them unto the ſervice of the immortal gods. And to the end, this our commandment be known of all our Provincials, our will is, that you publiſh by Proclamation directed from your ſelf, that which is commanded by us. When *Maximinus* being conſtrained of neceſſity, and not of his own accord, had commanded theſe things, for all this he was not of all men thought true in his dealing, or worthy of truſt, becauſe that aforetime after the like grant, he had ſhewed himſelf a turn-coat, and of a deceitfull heart. Therefore none of us durſt gather a Synod together, or meddle with publick affairs, for theſe letters licenſed not this, but commanded that we ſhould not be afflicted with any violence or contumely, it commanded not that Conventicles ſhould be made, that Churches ſhould be built, or the reſt of our wonted ceremonies ſhould be retained, although *Conſtantine* and *Licinnius* Princes of peace and piety, had written unto *Maximinus* that he ſhould grant theſe things, and permitted the ſame unto all their ſubjects by Edicts and Decrees. But this moſt wicked man would not thus much have remitted his tyranny, had he not by divine judgment been compelled and brought at length againſt his will to this paſs. For ſuch a trouble befell unto him as followeth.

Chap. X.

Maximinus *waged battle with* Licinnius, *and is overcome; he rageth againſt his inchanters, he publiſheth an Edict in the behalf of the Chriſtians, at length dieth miſerably.*

Maximinus wageth battel with *Licinnius.*

* A myriad is ten thouſand.

Pſalm 33.

WHenas he was no longer able to ſuſtain the greatneſs of the Empire which unworthily he had chalenged unto himſelf, but went about his affairs otherwiſe than became him, through want of skill, being void of a moderate mind required in an Emperor, and unadviſedly puffed in mind with overflowing arrogancy and pride, he preſumed to wax ſtately againſt his fellow Emperors, for excelling him in linage and learning, in worthineſs and wiſedom, but ſpecially againſt him which paſſed all other in wiſedom and piety towards the true God, and to challenge unto himſelf the majeſty of the chief Emperors. He became ſo furious and mad, that he broke the league made with *Licinnius*, and raiſed an irreconcileable war. In ſhort ſpace therefore, with all might he moleſted in manner every City, and having gathered all his hoſt together, and muſtred a multitude of many * myriads of ſouldiers, he marcheth to battel, and directeth the fore-front of his band againſt him, truſting in devils whom he took for gods, and was arrogant becauſe of his infinite multitude of armed ſouldiers. But in the skirmiſh it ſelf he is deſtitute of Gods help, and God the one and the only aider and ſuccourer of all men, giveth the victory to *Licinnius*: and firſt of all, the force of armed ſouldiers wherein he truſted faileth him, afterwards being left alone, deſtitute of all company, forſaken of his ſouldiers, which fled unto the conqueror, the unhappy man put off quickly the imperial attire, indeed not becoming his perſon, being timerous, cowardly, and effeminate, and joyning himſelf to the multitude, flieth away, and hiding himſelf in fields and villages, he hardly eſcaped the hands of the enemy, while by all means he ſought to ſave his life; herein notably approving the holy Scripture, and ſhewing that to be the truth where it is ſaid, *There is no King that can be ſaved by the multitude of an hoſt, neither is any mighty man delivered by much ſtrength. A horſe is counted but a vain thing to ſave a man, neither ſhall he deliver any man by his great ſtrength. Behold the eye of the Lord is upon them that fear him, and upon ſuch as truſt in his mercy, that he may deliver their ſouls from death.* After this ſort, the tyrant ſubject to moſt vile ſhame and reproach, came to his own coaſts and dominions, and firſt of all, being ſtricken with rage and madneſs, he ſlew many Prieſts and Prophets of their gods, whom before he had ſuſpected, and by the procurement and truſt of whoſe Oracle he had taken armour upon him to wage battel, as inchanters and deceivers, which alſo had villanouſly betrayed his perſon. Afterwards when he had glorified the God of the Chriſtians,

Christians, and ordained a most perfect and absolute Decree in the behalf of their liberty, suddenly vexation ended his life, so that there remained no time afterwards for him to deliberate. The Law which he published was thus:

The Copy of Maximinus *the tyrants constitution in the behalf of the Christians, translated from the Latine into the Greek tongue.*

Chap. 10. in the Greek. *Maximinus* in the behalf of the Christians. He dissembleth with his subjects.

The Emperor Cæsar Cajus Valerius, *mighty, Lord of* Germany, *Lord of* Samaria, *gracious, fortunate, puissant* Augustus. *It is requisite that without ceasing we provide for the profit of our Provincials, and by all means that we be willing to exhibit those things unto them, whereby they may obtain such things as may chiefly profit them. The things which avail for publick profit and commodity, the advantage of the Commonwealth, and pleasing unto every man, we are well perswaded that there is none but knoweth them very well, that every one hath recourse unto that which is done, and that every wight in the world understandeth of our affairs. Whenas aforetime it came to our knowledge, that for the same cause (for the which it was commanded by* Diocletian *and* Maximinian *our Progenitors of famous memory, the Synods and Assemblies of the Christians should be cut short) many were troubled and spoiled by the Officials, and the same as yet we perceive to be further practised against our loving Subjects, whom chiefly, as reason requireth, we ought to provide for, whose substance was taken away, by our Letters sent unto the Presidents throughout every Province of our Dominions the last year we have decreed: That if any were disposed to cleave unto such Ceremonies, or to addict themselves unto the observation of that Religion, it might be lawfull for them without offence to follow their own will, and that they should be hindred or forbidden by no man. Our pleasure was moreover, that without fear and suspition, they should use that service which pleased every man best. Nevertheless ye cannot be ignorant of this, that certain Judges despised our Decrees, and made our Subjects uncertain of our Edicts, and to have done it of set purpose, that they might the longer abide in those Rites which pleased them better. That therefore hereafter all suspition, doubt and fear may be removed, we have decreed to publish this Edict, whereby it may appear manifest unto all men, that it may be lawfull for them, as many as will follow that opinion and Religion, by this our gracious gift and Letters Pattents, as every one lusteth and is delighted, so to use that Religion which him pleaseth, and after his own manner to exercise the same. Besides this also is permitted unto them, that they may build places of prayer for the Lord. Last of all that this our gift may be the greater, we have vouchsafed to decree that also: that if any house or manors heretofore belonging unto the Christians title, by the commandment of our Ancestors have passed unto the Crown, either presently enjoyed by any City, or otherwise sold or given to any man for a reward; all these we have commanded they should be revoked to the ancient right of the Christians, wherby all may have experience of our piety and providence in this behalf.* These words of the tyrant, not one year being fully past, followed the Edicts which against the Christians were ingraven in pillars. And to whom a little before we seemed profane, impious and the plague of all mankind, so that he forbad us to dwell not only in the Cities, but also in the fields, yea in the desert, by the same man, Edicts and Injunctions are decreed now in the behalf of the Christians: and they which of late were in peril of fire and sword, and the ravenous devouring of beasts and fowls of the air before the tyrants face, and suffered all sorts of pains and punishments, and miserable ends of this life, as profane and impious persons: unto them now it is permitted openly to exercise and use the Christian Religion, and to build places for prayer unto the Lord: again, the tyrant affirmeth this unto them, that they may enjoy certain rites and priviledges. When he had proclaimed this his protestation, therefore in the end he received this in stead of recompence, that enduring the lesser torment which by right he should have suffered, be being stricken of God with a sudden plague from above, should die in the second skirmish of the battel. He died not as Captains in war, who fighting manfully in battel for their Country, for virtue and their friends, are commonly wont to endure couragiously a glorious death: but like an impious person and a rebel against God (his army as yet lying in the field, and he tarrying at home and in secret) he suffereth due punishment, being stricken with a sudden plague of God over all his body, so that he was vexed with great torments and griefs, pined away with hunger, fell down from his bed, his flesh altogether wasted by invisible fire sent from above, so that it consumed, dropped away, & lost all the fashion of the old form, whenas there remained nothing unto him save only the bare bones like a painted Image, dried up of a long time. Neither did the beholders take his body for other, than the sepulchre of the soul, buried in a body that was now dead and altogether

The death of *Maximinus* the tyrant. God plagued *Maximinus*. Famine. Inward burning fleam.

conſumed. When that as yet he burned more vehemently than the boiling baths are wont out of the inward cloſets of the marrow, his eyes leapt forth, and paſſing their bounds left him blind. But he breathing as yet in theſe torments, making his confeſſion unto the Lord, called for death, and at length confeſſing himſelf to have ſuffered theſe things juſtly, and inſtead of revengment for the madneſs he preſumed and practiſed againſt *Chriſt Jeſus*, gave up the ghoſt.

His laſt confeſſion.

Chap. XI.

After the Death of Maximinus, *the Chriſtian affairs began to be in better eſtate. The Executors of* Maximinus *tyranny are puniſhed.* Conſtantine *and* Licinnius *are proclaimed Emperors.*

WHen *Maximinus* had thus departed this life, who alone remained of all the tyrants, the utter enemy to all piety and godlineſs: the Churches through the grace of Almighty God were builded again and erected from the foundations: the Goſpel of *Chriſt Jeſus* ſhining unto the glory of the univerſal God, received greater liberty than aforetime: but the impiety of the enemies to godlines was ſubject to extream ſhame and ignominy. For the ſaid *Maximinus* of all the Emperors was declared by publick Edicts to be the chief and moſt deadly enemy, the moſt impious, the moſt ignominious, and a tyrant that was abhorred before the face of God. And what monument ſoever of letters ſtood throughout every City to his or his childrens honour, they were partly rubbed out and thrown from aloft unto the pavement, and partly ſo ſlubbered and darkned with a black colour, that they became unprofitable for publick ſight. Likewiſe the pictures, as many as were erected to his honor, being thrown down after the ſame ſort, and defaced, were expoſed to the laughter and deriſion of ſuch as would uſe them ignominiouſly and contemptuouſly. Afterwards all the enſigns alſo of others that were enemies to piety and Chriſtian Religion were taken down; all the perſecutors, as many as favoured *Maximinus* were executed, ſpecially ſuch as by him were honoured in the head Cities, and to the end they might flatter him, hated more deadly our Doctrine and Religion: of which ſort of people *Peucetius* was one, whom before all other he eſteemed for moſt honourable, moſt reverend, and of all his friends beſt beloved, twice and the third time Conſul, and had appointed him the chief Governor in all his affairs: next was *Culcianus* enjoying the authority of every degree and office, who alſo having ſhed throughout *Egypt* the bloud of an infinite number of Chriſtians, was of great fame: beſides many others, through whom chiefly the tyranny of *Maximinus* prevailed and took increaſe. Moreover vengeance lighted upon *Theotecnus*, not forgetfull of the things he had committed againſt the Chriſtians, who became famous becauſe of the Image and Idol he erected at *Antioch*, and was alſo made preſident by *Maximinus*. *Licinnius* after his coming to *Antioch*, to the end he might find out the Inchanters which had fouly deceived him, puniſhed with torments the Prophets and Prieſts of the late erected Image, and made inquiſition in what ſort they cloaked that deceit. Whenas they being driven by torment could not conceal the truth, they revealed the whole myſtery to be a deceit wrought by the ſubtilty of *Theotecnus*. Wherefore he rewarded all with puniſhment due for their deſert, and firſt of all *Theotecnus* himſelf, afterwards the other companions of Inchantments, when he had firſt diverſly tormented them, he executed to death. After all theſe the next turn lighted upon the children of *Maximinus*, whom he had made companions of the Imperial honour, of the pictures and publick enſigns. Laſt of all the Kinſmen of the tyrant, who aforetime by their inſolency oppreſſed all men, together with the aforeſaid tyrant now ſuffered puniſhment with utter ſhame. For they received not the Diſcipline, neither knew they nor underſtood the admonition which in holy Scripture ſaith: *Put not your truſt in Princes, nor in any child of man, for there is no help in them. When the breath of man goeth forth, he ſhall return again to his earth, in that day all his thoughts and devices ſhall periſh.* The impious perſons after this ſort being taken away, the Empire ſtood very ſtable and void of all envy unto *Conſtantine* and *Licinnius* alone. Theſe men (whenas before all things they wiped out of this life the enemies of God) joyfully poſſeſſing benefits and graces from above, ſhewed forth the ſtudy of virtue and of godlineſs, piety and thankfulneſs of mind towards God, by a conſtitution publiſhed in the behalf of the Chriſtians.

The ignominy that befell *Maximinus* after his death

The executors of tyranny are plagued.

Peucetius a wicked Magiſtrate.

Culcianus a wicked Magiſtrate.

Theotecnus.

Inchanters and Idolaters puniſhed.

Maximinus children and kinſmen received their deſerts.

Pſal. 146.

Conſtantine and *Licinnius* Emperors.

The end of the ninth Book.

THE

THE TENTH BOOK OF THE ECCLESIASTICAL HISTORY OF *Eusebius Pamphilus* Bishop of *Cæsarea* in *Palestina*.

Chap. I.

The thankfulnesse of the Christians for the Peace granted unto them from above after the great storme of Persecution.

He beginneth with thanks unto God, for the peace after persecution.

GReat thanks in all things be given unto God Almighty and King of all, and to Jesus Christ the Saviour and Redeemer of our souls, through whom we wish unto our selves continually the firm and immoveable preservation of such things as concern peace, both from outward vexations, and also inwardly in our minds. Having finished nine Books of the Ecclesiastical History (being furthered by thy prayers, most holy *Paulinus*) we annex the tenth, and dedicate it unto thee, shutting up the whole work under thy Patronage. Not unfitly therefore do we place here that absolute and solemn Sermon gratulatory of the repairing of the Churches, obeying no doubt herein the holy Ghost, commanding after this sort: *Sing unto the Lord a new song, because he hath done marvellous things. With his own right hand, and with his holy arm hath he gotten himself the victory. The Lord hath shewed his salvation: in the sight of the heathen hath he openly declared his righteousnesse.* Insomuch that these words of the Prophet require a new song, of duty then we must have a song in our mouth, because that after ugly and dark spectacles, after thundring and terrible threats, we have been thought worthy now to see such things, and to celebrate such solemnities; such I say, as before us many just men and Martyrs of God have desired to see upon earth, and have not seen, to hear and have not heard. But they passing very speedily, have possessed far better joys, being taken away into the Heavens themselves, unto the celestial Paradise, and to divine dainties; but we confessing these present things to be greater than we deserved, do honour above measure the grace of Gods divine Majesty. We honour him justly, reverencing him with all the might of our minds, and testifying truly according to the Prophecies written, where it is said: *Come and see the works of the Lord, what marvellous things he hath done upon earth, he maketh wars to cease unto the ends of the world. He breaketh the bow, bruiseth their armour, and burneth their chariots with fire.* Rejoycing therefore together in this sort, because of these things which in us manifestly are fulfilled, we will joyn this Book to the other Treatises. For the whole rabble of the hatefull persons and enemies of God was wiped away, and so suddenly taken out of the sight of men, that again the Word of God was fulfilled, saying: *I saw the wicked lifted up and exalted like the Cedars of Libanus, and I passed by, and behold he was not, I sought his place, and it could not be found.* This day being lightsom and clear, overcast with no dark clouds, hath shined to all the Churches of Christ throughout the world, with the Sun-beams of celestial brightnes. Neither did any forrainer envy at our joyfull assemblies, or at the enjoying of the same gracious benefits, but all mortal men being delivered from tyrannical oppression, had liberty to communicate with us in the things given us from above.

Psal. 98.

Psal. 46.

Psal. 37.

Chap. II.

The Heathens are glad of the Christians successe, the Churches are repaired, and the Emperors shew themselves liberal and bountifull.

THe Heathen being delivered and rid of the former mischiefs, confessed divesly, that the only true God was the defender of the godly Christians. But unto us there was an unspeakable joy, which with incessant hope did depend of Christ the anointed of God.

The Temples builded again.

Yet a certain divine gladneſs inſpired all, ſeeing the places a little before deſtroyed by the impiety of the tyrants, to be raiſed up as it were out of a long and deadly calamity, and the Temples again from the foundations to be erected unto an unmeaſurable height, and to receive greater beauty than ever they enjoyed before their ſubverſion. Moreover the moſt puiſſant Emperors by their often conſtitutions publiſhed in the behalf of the Chriſtians, have amplified and enlarged the things granted us by the free bountifulneſs of God: unto the Biſhops alſo there came favourable Letters from the Emperor; dignities were beſtowed, ſums of mony and preſents were ſent them. The copy of which Letters tranſlated out of the *Roman* into the *Greek* tongue, it ſhall not be amiſſe in his proper place to annex unto this preſent Hiſtory, as unto a certain pillar, to the end it may be committed to the memory of all poſterity.

Chap. III.

Of the Dedication of the Temples then every where celebrated, and their ſolemn Orations and Sermons.

Conſecrations and the Dedications of Temples.

Ezek. 37. An uniform conſent of the Chriſtians.

THen the wiſhed and deſired ſight was ſeen of us, to wit, the celebrating of the Dedications throughout the Cities, and conſecrations of Oratories lately builded: the meeting of Biſhops, the coming together of them which being far ſevered aſunder, dwelt in forreign Countries, the love of Nation, the knitting together of the members of Chriſt meeting together in one harmony. So that according to the foreſhewing of the Prophet, ſignifying myſtically before the thing which ſhould come: *Bone was joyned to bone, joynt to joynt*, and whatſoever other thing the ſaying of the Prophet, though darkly, yet truly foretold us. One power of the divine Spirit wrought in all the members: all had one mind, and the ſame readineſs of Faith: the celebration of the Divinity among all was one. Moreover the orderly ſervice of ſuch as governed the Churches and publick miniſtration of the holy things appointed of them for the purpoſe: comely Rites and Ceremonies of the Churches were celebrated, here with Pſalmodies and other ſongs of praiſe, delivered us from above, there with divine and myſtical miniſtration, as the ſecret pledges of the Lords paſſion, were ſolemnized, and withall men and women of every age, with all their power, with chearfull mind and will, in prayer and thankſgiving honoured God the author of all goodnes. To be ſhort, the Governors of the Churches as many as were preſent, with ſolemn Sermons every one as much as in him lay, ſet forth and extolled the ſolemn meeting and aſſemblies. There went up into the Pulpit one among all the reſt, counted very ſage, expert in the Word of God, well exerciſed in preaching, who choſe a parcel of Scripture, diſcourſed at large, as it were, in the gathering together of the members and uniting of the Congregations, whom many learned Clerks and famous Biſhops heard with quiet and attentive ear. This Preacher therfore in the preſence of *Paulinus* a Biſhop that paſſed all other for rare and ſingular gifts, by whoſe means and procurement alſo the famous Temple of *Tyrus* in *Phœnicia* was built with moſt gorgeous furniture, uttered this Sermon in ſuch ſort as followeth.

Chap. IV.

A ſolemn Sermon in praiſe of the building of the Churches, but expreſly directed unto Paulinus *Biſhop of* Tyrus.

He praiſeth *Paulinus* the Biſhop.

Beſeleel. *Solomon.* *Zorobabel.*

O Ye Friends and Prieſts of the moſt high *God*, which are beautified with holy robes, and the heavenly crown of glory, with the ſacred ointment and prieſtly attire of the holy Ghoſt: and thou the ornament of the new holy Temple of God, which art honoured of God himſelf with wiſdom of ancient years, yet haſt brought to paſs noble deeds and enterpriſes with freſh and flouriſhing virtue, to whom God himſelf preſerver of the whole world hath granted this great honour, that thou ſhouldſt build and repair on earth this houſe unto Chriſt the only and firſt begotten Word, unto his holy and noble Spouſe, whom one may very well call either a new *Beſeleel*, chief builder of Gods Tabernacle, or *Solomon*, King of a new and more mighty *Jeruſalem*, or elſe a new *Zorobabel*, who haſt purchaſed far greater glory unto the Temple of God than it had before: and O you the ſucklings of the holy flock

flock of Christ, the house of good literature, the schoole of wisdom, the honest and godly audience of piety: it was lawfull for us of old to laud God with hymns and songs, which have heard out of holy Scripture, the marvellous wonders of God, and the miraculous bountifulnesse of the Lord shewed towards mankind, being to this end instructed, that we should say: *O God, we have heard with our ears, our fathers have declared unto us the works thou hast wrought in their dayes of old:* Psal.44. But now have we learned it, not by hearing, neither by rehearsal and rumour of the high arm and heavenly hand of our God and high King, but by deeds, and (as I may say) with the eyes themselves, beholding the things written of old to be certain and true, we may sing another hymn of victory, and to good purpose shout and say: *Like as we have heard so have we seen, in the City of the Lord of Hosts, in the City of our God:* Psal.48. In which City (not this lately builded and erected unto God) *which is the Church of the living God, the pillar and ground of all truth.* 1 Tim.3. Whereof a certain other testimony of holy Scripture reporteth thus: *Glorious things are spoken of thee, ô thou City of God.* Psal.87. Insomuch as then we are gathered by the benefit of Almighty God, through the grace of the onely begotten, unto this Church, let every one of us here presently assembled together, praise and laud God, and withall cry and say: *I was glad when they said unto me, we will go up into the house of the Lord.* Psal.122. And again: *Lord I have loved the beauty of thy house, and the place where thine honour dwelleth.* Psal.26. And not only he which sitteth, but altogether, with one spirit, and with one mind honouring the Lord: let us sing and say: *Great is the Lord and worthy to be praised in the City of our God, even upon his holy hill.* Psal.113. For he truly is great, and his house great, high, wide and beautifull in comparison of the sons of men. *Great is the Lord which alone doth wonderfull things, great is the Lord doing great things, unsearchable things, glorious and excellent things whereof there is no number. He is great changing moments and times, removing and ordaining things, raising the poor out of the dust, and lifting the needy out of the mire; he hath deposed the mighty from their seats, and exalted the meek out of the earth; he hath filled the hungry with good things, and hath broken the arms of the proud.* Luke 1. And thus (not only to the faithfull, but also to Infidels) hath he confirmed the memory of things rehearsed of old, who is Lord of all, the maker of the whole world, the Almighty, the most excellent, the one and the only God, which doth wonderfull and great things, unto whom we obediently do sing a new song, even unto him which *alone doth marvellous things, because his mercy endureth for ever:* Psal.106. *which smote great Kings and slew mighty Kings, because his mercy endureth for ever: because* Psal.107. *that when we were brought low, the Lord was mindfull of us, and delivered us from our enemies.* Psal.136. With these praises let us not cease to celebrate God the universal Father, but also the Psal.105. second Person, author of all goodnesse exhibited unto us, the bringer of the knowledge of God, the teacher of true piety, the rooter out of the wicked, the dispatcher of all tyrants, the governour of our whole life, let us (whose case was lamentable) honour him, sounding continually with mouth and mind. I mean our Saviour Jesu. For he alone the only most excellent Sonne of the most excellent Father, according unto the will of his Father, wherewith he loved man, most willingly like a cunning Physician, for the health of the patients, took upon him our Nature, which lay as it were in a bottomlesse pit of perdition, the beholding of whom in this case was very grievous, and the handling unpleasant: and of the miseries of other he heaped unto himself great miseries; he saved not onely such as were sick with sore botches and festred wounds, but also such as lay among the dead, he himself by himself hath delivered us from the most dark dungeons of death. There was not so much power given to any other in Heaven, which could without let, and undoubtedly minister salvation to so many castawayes; *but he alone took upon him our perdition, subject to many grievous passions, he alone took upon him our troubles, he alone took upon him the punishments due for our impiety;* Esay 53. and when he found us not onely half dead, but already even stinking in the graves and sepulchres themselves, preserved us heretofore, and now also by the carefulnesse of his good will, beyond all other mens expectation, yea and ours too, and by the great abundance of his fatherly goodnes is become our quickner, our Day-star, our great Physician, our King and Lord the Christ of God. When all mankind was buried in the cloudy night of profound darknesse, by the wilinesse of seducing Devils, and the working of spirits hatefull to God, he alone appearing unto us with the Sunne-beams of his heavenly light, loosed the knotty fetters of our sins: but now after that for so great favour and bountifulnesse, spite being grieved with all goodnesse, and the Devil himself busily going about all mischief, ready to burst for grief, hath raised cruel warre against us with all his deadly might, and

Satan the enemy of mankind, and worker of all mischief.

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and firſt after the manner of a mad dogge, which gnaweth with his teeth the ſtones flung at him, and poureth out the rage of revengement upon thoſe dead things: he ſet upon the ſtones of the Oratories, and the ſenſleſſe building of the houſes with ſavage woodneſſe, to the end he might bring in (as he ſuppoſed) a deſolation of Churches: Again, he ſent out cruel murmurs and poyſoned ſpeeches; partly by the threats of wicked tyrants, and partly by the degrees of prophane Princes: Moreover, foaming out his death, he hath infected with his venemous and deadly poiſon the ſouls which he caught in his ſnare, and ſlew them with the damnable Sacrifices of dead Images, and raiſed againſt us all ſorts of beaſts covered with mans skinne, and all kind of cruelty: Again, the Angel of great counſel, the great Arch-captain of God, after ſufficient wreſtling, the which the moſt valiant Souldiers of his Kingdome endured throughly with invincible patience and ſufferance, had eftſoons ſhewed himſelf, he deſtroyed the hurtfull and noyſome things, and brought all to nought, as if they never had been named, but unto himſelf he made all acceptable and peculiar above all glory, not only among all men, but among the heavenly powers themſelves, the Sunne, the Moon, the Starres, all Heaven and earth together. So that now, which otherwiſe never any where came to paſſe, the moſt excellent Emperors, conſidering the honour they received of him, have deteſted the ſight of dead Images, and trodden under-foot the unlawfull ſervice of Devils: They have ſet at nought the ſeducing of old time received of the Elders: They have known one only God, the common benefactour of all: They of themſelves confeſſed Chriſt the Sonne of God ſupream King of all: upon pillars they have entituled him a Saviour: for everlaſting memory they faſtened his virtues and victories againſt the wicked in the midſt of the City, which had Dominion upon earth unto the Imperiall Arms, that Jeſus Chriſt our Saviour alone of all the men from the beginning of the world, yea of the head Princes of the whole world was honoured, not as a common King crowned of men, but adored as the natural Sonne of the univerſal God, and God himſelf. And not without juſt cauſe. For what Prince of all them that ever were, brought ſo much power, that by the appellation of his name he ſhould fill the ears and mouths of all mortal men throughout the whole world? What King hath ratified ſo godly and ſo wiſe Laws decreed by him, that they might ſufficiently and durably be read to the hearing of all men from the ends of the earth to the bounds of the whole world? Who hath wiped away the barbarous and ſavage manners of the *Gentiles* with his loving and tractable Laws? Who ever ſince the beginning of the whole world, being impugned of all men, hath ſhewed power paſſing the reach and ſtrength of man, ſo that he ſeemed daily to flouriſh, and throughout all his whole life to waxe young? Who hath ordained and planted a Nation not heard off from the firſt beginning, not ſecret in ſome corner of the earth, but throughout the whole compaſſe under Heaven? Who hath ſo fenced his ſouldiers with the bright armour of godlineſſe, that they were found in their fighting againſt their adverſaries, of courage harder than the Adamant ſtone? What King after his deceaſe ſo governeth, and warreth, and erecteth ſigns of victories againſt the enemies, and filleth every place, Coaſt, and Countrey, as well of the *Grecians* as *Barbarians*, with his Princely Palaces and conſecrated Temples? As theſe Ornaments and dedicated Jewels of this Temple are gorgeous, which being royal and notable indeed, are worthy of wondering and admiration, and as it were certain and manifeſt tokens of our Saviour (for now alſo, *He ſpake the Word, and they were done; he commanded, and they were created*; For who will withſtand the beckning of the Word of God, the ſupream King and Governour of all?) which require ſpecial reſt and convenient leiſure, that they may diligently be conſidered and expounded, whereof alſo proportionally the readineſſe of the workmen is to be weighed, in preſence of him whom we celebrate with divine praiſes, which conſidereth the ſpiritual temple of us all, and beholdeth the houſe builded with lively and growing ſtones, which being ſoundly and ſecurely *laid upon the foundations of the Apoſtles and Prophets, hath Jeſus Chriſt himſelf to the corner ſtone*, whom the wicked head-builders of miſchief have rejected, not onely of that building which now is ancient and hath no longer continuance, but alſo of that which preſently conſiſteth of many men. But the Father hath allowed him for head of the corner of our common Church, both then and now alſo. Therefore this lively Church of the living God builded of our ſelves, I do call the chief Veſtry ſerving for the Word of God, whoſe inward Chancels not ſeen of many, holy

in

Chriſt aideth the comfortleſſe.

The ornaments of the Temple, and the meaning thereof. Pſal. 33. Pſal. 148.

in deed and moſt holy places, who by beholding of them ever durſt preſume to explicate? Yea, who could behold the inner parts of the hallowed Porches, but the only great high-Prieſt of all, to whom onely it is lawfull to ſearch the ſecrets of every reaſonable ſoul? Peradventure it may be poſſible for ſome one or other of his equals to enjoy the ſecond place next after him, to wit, for the Preſident and Captain of this warfare, whom the chief and great high-Prieſt himſelf hath ordained a ſhepherd of this your holy flock, enjoying the ſecond honour of theſe holy things, taking in charge your people by lot and appointment of the Father, as his ſervant and interpreter; like a new *Aaron* or *Melchiſedech*, likened unto the Sonne of God remaining and preſerved by him for ever by the prayers in common of you all. Unto this man therefore onely be it lawfull next after the chief and greateſt high-Prieſt, to ſee and to behold, if not the chief things, at leaſt wiſe the ſecond cloſet of the inner contemplation of your ſouls, when he hath exactly lifted every one of you by experience and prolixity of time, and whenas with his own induſtry and care he hath inſtructed you all in honeſty and the Doctrine which is according unto godlineſſe, and hath been made mighty above all others to ſet forth with works agreeable to his calling, that Doctrine which by aid of the divine power he hath gotten. The chief therefore and our great high-Prieſt, *The things which he ſeeth the Father do, the ſame likewiſe* (ſaith he) *doth the Sonne.* John 5. But this man ſecondarily even himſelf beholding with the clear eyes of the mind, the firſt as a teacher whatſoever things he ſaw him do, uſing as it were the firſt framed patterns, the portraiture of them, as much as lay in him, to the like reſemblance, as a Workman he wrought the things which you ſee with your eyes, differing not a jot from that *Beſeleel*, whom God himſelf endued with the ſpirit of wiſdome and underſtanding, and other induſtry and skilfull knowledge, whom he called and ordained the Workman of the building of the Temple by forms of the celeſtial Types. *Beſeleel.* After this ſort this man, garniſhing and beautifying whole Chriſt, the Word, the wiſdome and light in his mind, it may not be told with what courage of mind, with what plenteous and unſatiable power of the mind, and with what great liberality of you all, and earneſtly contending with largeneſſe of gifts, leaſt by any means you ſhould ſlide away from his purpoſe: he hath ordained this moſt renowned and moſt excellent Temple of the high God, as a viſible pattern agreeable with nature, reſembling the better inviſible Temple. The cleanſing of the polluted Temple. This Quire, worthy to be ſpoken of, though firſt of all it were covered through the wiles of the adverſaries, with the ſink of all filthineſſe, he deſpiſed not, neither yielded he unto the cruel ſpite of them which were authors of that miſchief; for if his pleaſure had been to have paſſed unto ſome other place, (a thouſand others had been eaſily ſought in this City) he had found great eaſe of his labour, and had been rid of ſo much buſineſſe. But firſt of all he ſtirred up himſelf to this work; next, all the whole people being ſetled with readineſſe, and made of all as it were one will; firſt he took this labour in hand, to the end that he might ſpecially reſtore her that was deſtroyed by the enemy, which afore-time had endured great travels, and before our time the ſame perſecution which we ſuffered, I mean the Church like a Mother deprived of her children, he thought good that ſhe altogether with us ſhould enjoy the magnificency of our gracious God. Foraſmuch as the great Shepherd hath vouchſafed to gather into one Fold his children, the Beaſts and Wolves being driven away, and every ſort of cruel ſavage Creatures put to flight, *The jaws of the Lion he hath broken*, as the holy Scripture doth teſtifie, he hath alſo moſt juſtly reſtored again the very Fold of his flock, *That he might ſtill the enemy and avenger*, and reſiſt the rebellious enterprizes of the wicked againſt God. And now they are not hated of God, no more were they then. But after that in ſhort ſpace they moleſted, and were alſo moleſted themſelves, they ſuffered puniſhment due for their deſert, and were utterly deſtroyed themſelves, their friends and families, ſo that the Prophecies written of old in holy Scripture they have in very deed confirmed, where among other things the holy Scripture pronounceth theſe things of them: *The wicked have drawn their ſword, bended their bow that they may ſhoot at the poor and needy, and ſlay the pure of heart. Their ſword ſhall pierce their own heart, and their bow ſhall be broken.* And again, *The remembrance of them is periſhed with a ſound, and their name haſt thou wiped away for ever and ever. And when they were in miſery they cried unto the Lord, but there was none to deliver them, and he heard them not. They ſtumbled and fell, but we roſe and ſtand up.* And this

Pſal. 35. Pſal. 3. Pſal. 37. Pſal. 9. Pſal. 18.

that

Pſal.73. that was fore-told of them (*Lord, in thy City thou ſhalt bring their likeneſſe to nought*) is now in all mens ſight found true, but they after the manner of the Gyants, going about to warre with God, purchaſed unto themſelves ſuch an end as bereaved them of their lives: but ſhe that was deſolate and bewailed among men, obtained ſuch an end of her patience in God, as is now to be ſeen, that according unto the Prophecy of *Eſay* it may be Eſay 35. cryed unto her: *Rejoyce thou dry deſert, let the wilderneſſe be glad and flouriſh like the Lilly, the waſte places ſhall bring forth and rejoyce. You looſe hands and diſſolute knees, ye ſhall be ſtrengthened. Comfort your ſelves, you faint hearted, you ſhall be ſtrengthned, fear not. Behold, our God hath reſtored judgement, and will requite. He will come and ſave you. For* (ſaith he) *the waters ſhall flow in the deſert, and the valleys in a thirſty Land, and the dry Land ſhall be turned into mariſh, and the fountains of waters into dry Land.* And theſe things of old time fore-told by words were graffed in holy Scripture, but the things now brought to paſſe, are not only delivered unto us by hear-ſay, but by works themſelves. This deſert deſtitute of water, this widow and deſolate (whoſe gates with axes Pſal.74. like timber in the Woods they have hewed down: *For they have broken her in peeces with axes and hammers:* Whoſe Books they have deſtroyed, *And burned with fire the Sanctuary of God: for they have thrown to the ground the Tabernacle of his name: whoſe grapes they have gathered as many as paſſed this way, and thrown down her hedges, the which the wild Boar out of the wood hath rooted out, and the wild beaſt of the field devoured*) by the wonderfull works of Chriſt, preſently where it pleaſed him, is become like the Lilly. For then by his commandment according unto the providence of the Father ſhe was chaſtized, (*Whom the Lord loveth he chaſtiſeth, he ſcourgeth every childe whom he receiveth*) and after due meaſure being converted, ſhe is commanded to rejoyce from above, and now flouriſheth like the Lilly, and breatheth unto all men an holy ſweet ſmelling ſavour. *For* (ſaith he) *the water ſhall flow in the deſert,* they (to wit) which are holy, of the ſaving fountain of new birth. And now that which a while ago was deſert, is turned to mariſh, and the Wel-ſpring of the water of life iſſued out into thirſty Land. And to ſay the truth, the hands before looſe are ſtrengthned; theſe works alſo which we preſently behold, are great and famous tokens of the wonderfull power and handy work of God. Moreover the knees of old withered and weakned, having recovered their ſtrength and wonted paces, do enter the right and high way of divine knowledge, and haſten unto the flock of the high Shepherd. But if their minds have been amazed with the threats of ſundry tyrants, neither hath the Word of ſalvation contemned the cure of them, but healing them notably, leadeth them Eſay 35. into heavenly comfort: ſaying, *Comfort your ſelves ye faint hearted, be ſtrong and fear not.* And becauſe it behoved this Wilderneſſe wrought for God to enjoy theſe benefits, this our new and paſſing *Zorobabel,* endued with that readineſſe of mind he is of, to give ear, obeying the ſayings of the Prophets, after that bitter captivity and abomination of deſolation, deſpiſed not this dead carcaſſe, but before all things pacifying God the Father with prayers and ſupplications together with the conſent of you all: and taking him for a helper and fellow-worker which alone quickneth the dead, raiſed her being fallen, after that he had purged and cured the miſchiefs which were wrought: and gave her a ſtole, not wherewith ſhe was clad of old, but that which ſhe learned again of holy Scripture, The wall of the Church. which teſtifieth thus: *And the latter glory of his houſe ſhall paſſe the former.* Wherefore enlarging this Quire with far greater room, he hath fortified the outer compaſſe of the whole The porch. building with a Wall, that it might be a moſt ſafe hedge of all the whole Work: next he hath erected a great Porch, reaching very high Eaſtwards unto the Sun-beams, ſo that unto them which ſtand afar off without the hallowed Wals, it yeelderh a clear ſhew of the artificial Work contained within them, and withall turning, or enticing the countenance of forrainers touching the Faith unto the firſt entrance, ſo that none paſſe by, which is not pricked in mind firſt with the remembrance of the former deſolation paſt, next with the ſight of this wonderfull Work (unto ſuch as were hoped and wiſhed for) a prick peradventure to draw men, and by the beholding thereof to entice men to enter in: them alſo who already are entred within the gates he ſuffereth not with foul and unwaſhed feet to draw nigh unto the inner parts of the moſt holy places. For making a ſeparation with great diſtance A ſpace between the Sanctuary and the porch. between the Temple it ſelf, and the firſt Entrance, he hath beautified this place on every ſide with four overthwart Porches, and after the Forme of a Quadrangle he compaſſed them about on every ſide with high Pillars, the diſtance between he hath ſhut with Lattice like

Nets,

nets, made of wood, and meaſured after the breadth of the place, the middle he left void that the bright ſky might be ſeen, and that it might yeeld the air tempered with the bright beams of the Sun. Hither hath he brought pledges of holy purgations, to wit, Fountains lying over againſt the Temple, which with great plenty of water give means of waſhing unto ſuch as enter into the holy Cloiſters. And this place in which all that go in ſtay firſt to waſh themſelves; as it yieldeth beauty and glory, ſo is it a fit manſion for them to reſt in who are to be inſtructed in the principles of Faith. Moreover to beautifie theſe things with great variety of works to delight the eyes, he made large doors into the Temple, with many Galleries made within. And again he placed three Gates on the South ſide, whoſe middle diſtance on both ſides he made to excell, both by reaſon of the bigneſs and breath thereof, the which alſo he notably ſet forth with bows of braſſe, linked with iron and ſundry kinds of carved work, and ſubſtituted them unto it as guarding ſouldiers unto a Queen. After this manner he added the ſame number of Porches unto the Galleries on either ſide of the whole Temple, and over from above he invented ſundry ſals of greater lights unto the whole houſe, and the ſetting out or Front of them he hath diverſly wrought over with carved Timber. But the Princely Palace he hath fortified with more preciousand more gorgeous ſtuff, uſing for this more plenteous liberality of expences. It ſeemeth unto me herein a thing ſuperfluous, to deſcribe the length and breadth of this houſe, theſe gorgeous ornaments, the unſpeakable greatneſſe, the gliſtering ſhew of the work, the height reaching unto the Heavens, and to extoll with ſpeech the precious Cedar Trees of *Libanus* hanging over, the which holy Scripture hath not paſſed over with ſilence, ſaying: *The trees of the Lord will rejoyce, and the Cedars of Libanus which the Lord hath planted.* To what end ſhall I intreat more curiouſly of the moſt wiſe and chief deviſed diſpoſition of the building, and again of the excellent Ornature of every ſeveral part, whenas the teſtimony of the eyes themſelves paſſeth and excludeth that knowledge which pierceth the ear? But this man having finiſhed the Temple, and the moſt high ſeats for the Preſidents honour; again having placed the under-ſeats in a paſſing good order; and laſt of all the moſt holy place, the Altar being ſet in the middeſt: Again he ſo compaſſed theſe things with wooden Rails wrought up to the top with artificial carving, that too many might not come therein, yielding a wonderfull beauty to the beholders. Neither hath he negligently paved the floor. This he gorgeouſly bedecked with Marble-ſtone, and now conſequently he took in hand the utter parts of the Temple; he builded ſeats and goodly yles on either ſide very artificially, and joyned them to the Temples ſide: he beat out windows, and coupled them to the doors of the middle Temple, the which things alſo our *Solomon* an earneſt maintainer of peace, and builder of this Temple hath brought to paſſe; for ſuch as yet want the ſacrifice and ſprinkling done by water and the holy Ghoſt. So that the Prophecy above-mentioned, conſiſteth no longer in words, but is accompliſhed indeed it ſelf. For now, as it is moſt true, *The later glory of this houſe paſſeth the former.* For it behoved, and moſt meet it was, inſomuch that the Lord had been in agony, and had once imbraced death for her, and after his paſſion, the foul body (which for her ſake he put on) being tranſlated unto brightneſſe and glory, and the fleſh it ſelf after diſſolution, led from corruption to incorruption: that ſhe in like manner ſhould enjoy the gracious goodneſſe of our Saviour. Although ſhe had promiſes of the Lord himſelf of farre more excellent gifts, and deſireth inceſſantly to obtain a greater glory of new birth at the reſurrection of the incorruptible body, together with the gliſtering brightneſſe of the Angelical Quire above in the Heavens and Palaces of God, with Jeſus Chriſt himſelf the chief Benefactor and Saviour in the world to come: yet in the mean ſpace, in this preſent life, ſhe which of old was a Widow and ſolitary, now adorned by the grace of God with theſe flowers, and become indeed like the Lilly, according to the ſaying of the Prophet, ſhe hath put on her wedding Robe, and is compaſſed about with a Crown of beauty, and as it were inſtructed by *Eſay* to dance for joy. Let us hear of her how ſhe offereth with reverence, thankſgiving unto God the King, with the voice of praiſe, when ſhe ſaith: *Let my ſoul rejoyce in the Lord. For he hath put upon me the garment of ſalvation, and covered me with the mantle of righteouſneſſe. He hath bedecked me like a Bridegroom with a Crown, and like a Bride with ornaments. For even as the earth multiplieth her flowers, and like as the garden ſhooteth forth her ſeeds, ſo hath God cauſed righteouſneſſe and praiſes to flouriſh before all the Heathen.* With ſuch ſayings doth ſhe triumph, but hear with what words the Bridegroom, the celeſtial

Welſprings, Cocks or Conduits.

Gates.

Porches. Windows.

Pſal. 104.

The floor or pavement.

Eſay 61. The Church rejoyceth.

celeſtial Word, Jeſus Chriſt himſelf doth anſwer her, the Lord himſelf, ſaying: *Fear*
Eſay 54. *not, becauſe thou waſt confounded, neither be thou aſhamed, becauſe thou haſt been ſet at nought. The Lord hath not called thee as a woman forſaken and faint hearted, neither as a woman hated from her youth up, ſaith thy God. A little while have I forſaken thee, and in great mercies will I pity thee: when I was a little while angry I turned my face from thee, but in*
Eſay 51. *great mercies will I pardon thee, ſaith the Lord thy Redeemer. Awake, awake, thou that from the hand of the Lord haſt drunke the cup of his wrath. Thou haſt drunke off and emptied clean the cup of deſtruction, the cup of my wrath. There was not of all thy ſons whom thou haſt begotten, not one left to comfort thee, not one which might hold thee up with the hand. Behold I have taken the cup of deſtruction out of thy hand, even the cup of my wrath, and henceforth ſee thou drink of it no more, and I will put it into their hand which wrongfully troubled thee, and which have humbled thee to the duſt, awake, awake. Put on thy ſtrength:*
Eſay 52. *put on thy glory. Shake from thee the duſt, ariſe and ſit up. Pluck out thy neck from the collar. Lift up thine eyes and look about thee, and ſee thy ſons gathered about thee. Behold they*
Eſay 49. *are gathered together and come unto thee. As truly as I live, ſaith the Lord, thou ſhalt put them all upon thee as apparel, and gird them unto thee as a bride doth her jewels. As for thy land that hath lien deſolate, waſted and deſtroyed, it ſhall be frequented of thine inhabiters, and they which have devoured thee ſhall be far off. For the ſons which thou haſt loſt ſhall ſay in thine ears: this place is narrow for me, provide a place where I may dwell, and thou wilt ſay in thine heart: who hath bath begotten me theſe? I was barren and a widow, but who hath nouriſhed theſe for me? I was left alone, but whence come theſe unto me?* Theſe things hath *Iſaiah* propheſied. Theſe things of old were inſerted in the Scripture concerning us, and requiſite it was that ſome where he ſhould behold the truth thereof ſhewed in works themſelves. Wherefore becauſe the Bridegroom, the Word of God hath thus ſpoken unto the Spouſe his moſt holy Church, very well hath this chief ſolemnizer of the marriage raiſed and reſtored this deſert, lying after the manner of a dead carcaſs, deſtitute of all hope of man, by the common prayers of you all, and true hands ſtretched forth at the commandment of the univerſal King, and by manifeſtation of the power of Jeſus Chriſt: and being raiſed hath ordained her ſuch an one as he had learned by the deſcription of holy Scripture. This miracle then paſſeth, and is above meaſure to be wondered at, of them ſpecially which only make ſhew of outward things. For the renewings of that divine and reaſonable ſtructure in the ſouls of men, which the Son of God himſelf according to his own Image made like unto God in all things, that is, a nature incorruptible, incorporeal, reaſonable, free from earthly matter, in it ſelf a ſpiritual eſſence, exceeds all the chief and firſt ſpiritual types belonging unto God. Which at the beginning ordained, that it ſhould be of that which was not, and made unto himſelf and to the Father, an holy Spouſe, and a moſt ſacred Temple, which he ſhew-
2 Cor. 6. eth manifeſtly, when he ſaith: *I will dwell in them, and walk among them; I will be their God, and they ſhall be my people.* And indeed the mind of man was perfect and purged, and ſo prepared from the beginning, that it might beautifie the heavenly Word, and fructifie in it ſelf: but by envy and the motion of the malicious Devil, of it own accord it became ſubject to paſſions and ſet on malice, ſo that being forſaken of God, and deſtitute of his help, and unarmed, it was expoſed and left to the ſnares of them which of old envied the ſalvation thereof: and overthrown by the terrors and ſleights of inviſible and ſpiritual enemies, hath fallen with ſuch a fall as may not be recovered, ſo that not one ſtone of virtue cleaved to another in it, but lay all proſtrate upon the earth and dead, bereft of the natural underſtanding of God. And that being fallen which was made after the likeneſſe of God, no viſible wild Boar out of the wood rooted it up, but ſome pernicious Devil, and ſpiritual wild beaſts which have ſet it on fire with paſſions, as with fiery darts of their malice, and burned with fire the true Sanctuary of God, and thrown to the earth the dwelling place of his name, and troden it, thus miſerably lying overcaſt with a great heap of earth, without any hope of ſalvation. But the holy Word of ſalvation, carefull hereof, according to the goodneſſe of his moſt gracious Father, revenged him of the ſinners with puniſhment due for their deſert. Firſt therefore by taking away the lives of the moſt impious and pernicious of all, the moſt grievous tyrants hated of God, he purged the whole world, by the induſtry of the moſt godly Princes: next, he brought into the open face of the world, men well known of him, dedicated and conſecrated unto him of old in godly life, and protected by him, though in ſecret, (the troubleſome times drawing nigh) and honoured them ſufficiently

ciently with plenteousnes of his spirit, and by means of these hath cleansed the souls a little before infected and oppressed with all kind of impious decrees, with reprehensive lessons of Discipline, as it were with delving instruments, and all your minds being garnished and made glorious he hath delivered unto this most wise Captain and beloved God: who otherwise prevailing in judgment and industry of invention, knowing and discerning the disposition of the souls committed to his charge, from the first day, as I may say, that he began to build, hath not as yet rested, one while framing in you all glistering gold, another while tried and purified silver, and precious stones, to the end he may accomplish afresh in you by works themselves the sacred and mystical Prophecy which is thus read: *Behold I will make thy wals of precious stone, and thy foundations of Saphyres, thy bulwarks of Jasper, thy gates of crystal, and thy borders of chosen stones. Thy children shall be taught of God. I will give all thy children plenteousnesse of peace, and in righteousnesse shalt thou be grounded.* Esay 54. Therefore building in righteousnesse, he hath aptly severed the power of the whole people, by some comprising the only outward wall, he hath fortified the sincere Faith. But this people being many and great, is not sufficient to the building of a more excellent work. Unto some he committed the entrances of the house, giving them in charge to watch the doors, and to guide such as enter in, who not unworthily are shewed to be the Porches of the Temple. Some he hath firmly set about the inner Court with chief Pillars, after the manner of a quadrangle, and to the chief Bulwarks he hath referred the Scripture of the four Evangelists. Again, some he hath coupled with Fortresses on either side about the princely Palace, which as yet are novices in the Faith, they both increase and prosper, yet set farther off from the inward holy contemplation of the faithfull. Of these hath he taken the incorrupt souls, purified with the divine fountain after the manner of gold, and others hath he set up with pillars, far mightier than those outward, out of the inner writings of mystical Scripture, and set them forth lively to minister light. The glorious doctrine of the high and supream King, that is, of the one and only God, hath adorned the whole Temple with one Porch, and the same very notable. He hath attributed the second beautifull brightnesse unto the power of Christ, and to the power of the holy Ghost, and every where unto the power of the Father; as for the rest he hath expressed the excellency of every truth both plentifull and manifold throughout the whole house; and on every side he hath builded a great, a princely and a noble house full of light throughout, with lively, seasoned, sure and chosen stones of the souls. He hath beautified the inner and utter parts with the most flourishing attire of continency and temperance, insomuch as they consist not only of soul and mind, but also of body. There are also in this Temple thrones, and infinite under-seats and receptacles in all those souls wherein the graces of the holy Ghost have their abode, such as of old appeared unto them which had their conversation with the holy Apostles, of whom also *cloven tongues were seen as if they had been fire, and rested upon each one of them.* Act. 2. But whole Christ himself hath fastened his seat in him which governeth all, in others secondarily next after him placed, rateably as every ones capacity can comprize the divisions of the power of Christ and his holy Spirit. The under-seats are both Angels and souls of certain men, even of such as are committed unto every one for institution and custodies sake. The noble, the great and only Altar, what other thing is it, then the most holy place, and the sincerity of the Priests soul which is common to all, at the right hand of which Altar standeth the great Highpriest of all, *Jesus* himself the only begotten Son of God, which directeth unto the Father of Heaven and the universal God, that sweet smelling perfume, the unbloudy and spiritual Sacrifices of prayers, received of all with swift eyes and stretched out arms, and first of all he himself with adoration, and alone exhibiteth due honour unto the Father, and next prayeth that he will be unto us all pacified and gentle, firmly and for ever. This great Temple, which is in the whole world under the Sun, the great workman of all, even the word of God hath ordained, and again he hath finished upon earth this spiritual likeness of them which clime over the same circular form of the Heavens, that the Father might be honoured and worshipped through him of every creature and reasonable thing on this earth: again, he hath made the supercelestial host, and the shews of these things there to be seen: to be short, that *Jerusalem* which they call new, and *Sion* the celestial Mount and supernatural City of the living God, in which infinite troops of *Angels, and the Church of the first begotten which are written in Heaven,* 1 Cor. 2. do honour with secret and unsearchable praises, our maker and the general Prince of all, whom no mortal man can worthily set forth: *For the eye hath not seen, and the ear hath not heard, neither hath the heart of man conceived the things which God prepared for them*

them that love him. Whereof we now partly being thought worthy, both men, women and children, all together as well ſmall as great, with one ſpirit, and with one ſoul, let us not ceaſe with thankſgiving, to celebrate the author of ſo great benefits beſtowed upon us, *Which hath mercy on all our ſins, and cureth all our maladies, which hath redeemed our life from deſtruction, he crowneth us in love and mercies, and filleth our deſire with goodneſſe. For he hath not dealt with us according unto our ſins, neither rewarded us according unto our iniquities. For look how far the Eaſt is from the Weſt, ſo far hath he ſet our ſins from us. And even as a father tendreth his ſons, ſo hath the Lord tendered ſuch as fear him.* Pondering therefore in our minds theſe things alwayes hereafter, and ſetting before our mind the author and ſolemnizer of this preſent Feaſt, of this joyfull and renowned day, yea day and night, every hour, and as I may ſay, unto the laſt gaſp, imbracing and reverencing him with all the might of our mind, and now riſing, let us humbly beſeech him with the great voice of our earneſt deſires, that he keep and defend us in his ſheepfold unto the end, and that he alwayes govern the peace which he himſelf hath granted, never to be broken, always immovable, in Chriſt Jeſu our Saviour, to whom be glory world without end. *Amen.*

CHAP. V.

The Edicts of Conſtantine *and* Licinnius *touching Chriſtian Religion, and the liberty thereof.*

The copy of the Imperial Edicts tranſlated out of the Latine into the Greek, and out of the Greek into Engliſh.

GO too now, let us proceed on and annex the Copies of them imperial Edicts of *Conſtantine* and *Licinnius* tranſlated out of the *Roman* into the *Greek* tongue, as followeth: *Weighing with our ſelves, that of old the liberty of Religion was not to be hindered, and that every one had licence after his mind and will, We have preſently commanded that every one ſhall handle the holy affairs at his pleaſure, and that the Chriſtians ſhall retain the faith of their former opinion and wonted ſervice. But inaſmuch as manifold and different opinions doriſe by reaſon of that Edict in the which ſuch a licence and liberty was granted, we have thought good to lay down plainly the things whereby peradventure divers of them were reſtrained from ſuch an obſervation. Whenas with proſperous ſucceſſe I* Conſtantine *Emperor, and I* Licinnius *Emperor came to* Millain, *and enquired the things which made for the commodity and profit of the Commonwealth, theſe amongſt many other things ſeemed expedient, yea before all other we purpoſed to decree, wherein the reverence and ſervice due to God is comprized, that is to ſay, by the which we might grant unto the Chriſtians altogether free choice to imbrace what ſervice and Ceremonies pleaſed them beſt, to the end the Divinity of the Celeſtial Affairs now every where received, might in ſome part be pleaſing unto us and to all our Subjects. Then according unto this our pleaſure we have decreed with ſound and moſt right judgement, that licence and liberty be henceforth denied unto none at all, of chuſing or following the Chriſtian ſervice or Religion, but that this liberty be granted unto every one, to addict his mind unto that Religion which he thinketh fit for him, to the end that God may grant unto us his wonted care and goodneſſe. It was neceſſary for us to ſignifie unto thee this our pleaſure, to the end the opinions contained in our former Letters ſent unto thy wiſdom in the behalf of the Chriſtians, may altogether be taken away, and that the opinions which ſeem very fooliſh and far from our clemencies liking may be put off. And now whoſoever freely and firmly is thus diſpoſed to retain the Chriſtian Religion, let him do it without all moleſtation or grievance. Theſe things have we determined to ſignifie fully unto thy carefulneſſe, that thou maiſt know us to have granted unto the Chriſtians free and abſolute licence to retain their own Religion: and becauſe that we have granted abſolute liberty to uſe their obſervance and Religion, if ſo pleaſe any, it manifeſtly availeth for the tranquillity of our times, that every one have liberty to chuſe and worſhip what God pleaſeth him beſt. This have we done, leſt ought of our doings ſeem prejudicial unto any ſervice or Religion: and this, beſides other ſpecially we thought good to decree concerning the Chriſtians, that they enjoy their places where afore-time they were accuſtomed to frequent, whereof in our former Letters ſent unto thy wiſdom, there was another order concerning the former time: that if any had bought them either of our treaſury, or of any other, they ſhould without all delays or doubts reſtore them unto the Chriſtians, without ſilver, and without any other demand in recompence for it. And if any (having obtained the ſame by gift graciouſly beſtowed upon him by our goodneſſe) demand ought*

in

in their names for recompence, let them have recourse unto the Lieutenant and Judg of the place, that consideration be had of them by our benignity: all which without any delay thou shalt by thine industry require to be granted unto the Christian society. And because the said Christians are known, not only to have enjoyed the place of their meetings and assemblies, but also certain others peculiar, not to every one privately, but belonging by right unto their whole society: see that thou command all those according unto the decree mentioned before, to be restored unto the Christians, that is, to every their society and Synod, all delay set apart, observing in the mean time the aforesaid manner, that if any (as we said before) restore them without receiving of reward, they may assure themselves to suffer no dammage through our gracious bountifulness. In all these aforesaid see thou imploy great industry in the behalf of the said Christian society, to the end this our Decree may speedily take place, and that in this behalf ye provide by our clemency for the common and publick peace and tranquility. By this means, as is aforesaid, the goodness of God towards us, the which we have diversly tried already, shall continue at all times immoveable. And to the end, the drift of this our constitution and goodness, may be made manifest unto all men, it shall be expedient that these our writings be every where proclaimed, and brought unto the knowledg of all our loving subjects, lest that the constitution of this our gracious goodness be hid from any man.

The Coppy of another Imperial constitution, by the which it is signified, that this gift conceaneth the Catholick Church.

Constantine and Licinnius the Emperors, unto Anilinus proconsul of Africk.

We greet thee welbeloved Anilinus. *The order of our gracious goodness is this. We will that the things which belong unto others by right, be not only not hindered, but also with speed restored. Wherefore our pleasure is, that as soon as thou hast received these letters, if any of the things which belong unto the Catholick Church of the Christians throughout every City, or in any other place, be occupied by the Citizens or by any others, thou see the same immediately restored unto their Churches. We have already heretofore decreed the same: that the possessions belonging unto the Churches aforetime, should be restored to their right. Inasmuch then as thy wisdom perceiveth this to be the manifest commandment of our constitution, provide that if either gardens, or houses, or other possessions whatsoever have belonged unto the title of their Churches, all the same be speedily restored unto them again, to the end, we may understand that thou hast diligently obeyed this our commandment. Farewel most honourable and our dear friend* Anilinus.

The Coppy of the Emperors Epistle, by the which he summoned a Synod of Bishops to meet at *Rome*, for the uniting and reconciling of the Churches.

Constantine the Emperor, unto Miltiades Bishop of Rome.

Constantine *the Emperor unto* Miltiades *Bishop of* Rome *and* Marcus *sendeth greeting. Insomuch as many such Epistles are brought unto me from* Anilinus *Lieutenant of* Aphrick, *in the which it is said that* Cecilianus *Bishop of* Carthage, *is reprehended in many things of divers his colleagues abiding in* Aphrick, *and this seemeth unto me very grievous, that there should be found in these Provinces (the which the providence of God hath allotted peculiarly unto my discretion) a great multitude of people prone unto the worse, and disagreeing, and that among Bishops there should be variance: it seemed good unto me, that* Cecilianus *himself together with the ten Bishops which seem to reprehend him, and ten others whom he thought expedient in the behalf of his cause, do sail unto* Rome: *that there in presence of you all, together with* Reticius, Maternus *and* Marcus, *your colleagues, whom therefore I commanded to hasten to* Rome, *he may be heard, to the end, you may be instructed what things agree best with the most religious law. And that you may have full intelligence touching all these things, I have sent underneath my letters unto your said colleagues, the coppy of the letters sent from* Anilinus *unto me. The which being read, your fidelity may prove how the aforesaid matter may exquisitely be sifted and ended, after the rule of equity. Your industry is not ignorans, but that I attribute so much reverence unto the Catholick Church, that I would have you suffer in any place no schism or dissention at all. The divinity of the great God keep you (most honourable) many years.*

The Coppy of the Emperors Epiſtle, by the which he commanded a ſecond Synod to be ſummoned for the removing of the diſſention and debate riſen between the Biſhops.

Conſtantine the Emperor unto *Chreſtus* Biſhop of *Syracuſa*.

Conſtantine *the Emperor unto* Creſtus *Biſhop of* Syracuſa, *ſendeth greeting. Heretofore whenas ſome wickedly and perverſly went about to ſever themſelves from the religion of the ſacred and celeſtial power, and from the Catholick opinion, I purpoſing that ſuch contentions of theirs ſhould be cut off, have written and ordained, that certain Biſhops ſhould be cited from* France, *and again, that they ſhould be called from* Aphrick, *which of the other part contentiouſly and ſtifly ſtrive among themſelves (the Biſhop of* Rome *alſo being preſent) to the end, whatſoever this diſſention now raiſed ſeemeth to be, it might in their preſence, with great induſtry and diligence, be ſifted out and redreſſed. But inſomuch as (as it commonly cometh to paſs) divers of them being negligent, forgetfull of their own ſalvation, and the reverence due unto the moſt holy opinion, ceaſe not as yet to dilate their enmity, and being altogether unwilling to conſent unto the ſentence already given, they definitively affirm, that few of them brought forth their ſentences and judgments, and before they had narrowly ſifted out all that was to be enquired, to have ſtepped too ſwiftly and too haſtily to give judgment. Of all theſe things this came to paſs, that they whoſe part it was to maintain brotherly unity and concord, ſhamefully, yea, wickedly diſagree among themſelves, and miniſter an occaſion of mockage unto men, whoſe minds are far alienated from the moſt ſacred Religion. Wherefore I muſt be carefull, that that which ſhould voluntarily have been appeaſed after that judgment was given, now at length in the preſence of many be ended and finiſhed. Becauſe that we have commanded divers Biſhops out of ſundry Provinces to meet in the* Kalends *of* Auguſt *at the City of* Orleance, *we thought good to write unto thee, that thou (taking of the famous* Latronianus *Lieutenant of* Sicilia *an ordinary waggon, and together with ſome two of them of the ſecond order, whom thou ſhalt think good to chuſe; moreover, with three ſervants which ſhall be able to ſerve thee in thy journey) haſten within the compaſs of the ſame dayes unto the ſaid place, that by the means of thy faithfull induſtry, with the peaceable and uniform wiſedom of the reſt which there ſhall meet, this diſſention which hitherto wickedly endured with a certain ſhamefull winching and repining (all being heard which may be ſaid of either parts varying among themſelves, whom we have likewiſe commanded to be preſent) may now at length be cloſed with religion and faith, and brotherly concord that ought to be required of us all. The Almighty God keep thee in health many years.*

CHAP. VI.

A Coppy of the Emperors Epiſtle, by the which he granted money unto the Churches.

Conſtantine unto *Cecilianus* Biſhop of *Carthage*.

COnſtantine *the Emperor unto* Cecilianus *Biſhop of* Carthage, *ſendeth greeting. Inſomuch as it pleaſed us to miniſter ſomething for expences ſake, unto ſome certain Miniſters of the approved and moſt holy Religion throughout every the Provinces of* Aphrick, Numidia *and* Mauritania: *I have ſent letters unto* Urſus *the renowned Lieutenant of* Aphrick, *and ſignified unto him, that he ſhould cauſe three thouſand pholes of ſilver to be told unto thy fidelity. Therefore as ſoon as thou haſt received the ſaid ſumme of money, ſee the ſame diſtributed unto all the aforeſaid, according unto our writ ſent by* Oſius. *If thou perceive ought to be wanting, ſo that our will herein towards all may not be accompliſhed, demand of* Heracias *our treaſurer as much as aſſuredly thou thinkeſt lacking. This I gave him in charge when he was preſent, that if thy fidelity required any money of him, he ſhould without any more ado deliver the ſame to thee. And forasmuch as I underſtand that ſome troubleſome perſons were diſpoſed to pervert by ſome lewd corruption the people of the moſt holy and Catholick Church: I give thee to underſtand, that I gave forth ſuch injunctions in preſcence of* Anilinus *the Lieutenant, and* Patricius *the Governors Vicegerent, that among all other things they ſhould ſpecially have due regard hereof, and that they ſhould in no wiſe permit ſuch a thing to fall out. Wherefore if thou perceive ſome ſuch men to perſiſt in this their folly, without any more ado, have recourſe unto the ſaid Judges, and make them privy thereof, that they conſider of theſe as I charged them when they were preſent. The divinity of the great God long preſerve thee.*

Pholes according unto *Epiphanius* is a weight otherwiſe called *Talentium*, and the ſame is twofold, the one containing 312 pounds and ſix ounces: the other weighing 208 pence, it is uſed of *Suidas*, and *Auguſtine*, *de civ. Dei*, lib. 22. cap. 8. for a half-penny.

CHAP.

CHAP. VII.

A copy of the Epistle, by the which he freed the Bishops from paying of taxe or tribute.

Constantinus unto *Anilinus* governor of *Aphrick.*

WE greet you most honourable Anilinus. *Because it appeareth diversly, that if the religion wherein great estimation of holiness is maintained be set at naught, great dangers will ensue to the publick affairs: and again, if the same be orderly handled and maintained, great prosperity and special felicity will follow unto the* Romane *Empire, and the affairs of all men, the goodness of God exhibiting the same: it seemed good unto us, that those men which labour in this godly Religion, with due holiness and diligent observation of this law, shall receive recompence of their travels. Wherefore our pleasure is, that they of the Province committed to thy charge, which in the Catholick Church where* Cecilianus *governeth, minister in this holy Religion, whom we commonly term Clergy-men, be wholly free and exempt from all publick burthens, lest by any error or cursed swerving, they be withdrawn from the service due unto God, but rather may occupy themselves about their profession, without any molesting at all; who while they perform the great ministery of the holy Worship, do seem to profit very much the publick affairs. Farewel most honourable* Anilinus. Such things hath the divine and celestial grace of our Saviour at the appearing thereof granted unto us: and such great benefits were bestowed upon all men by reason of our peace: and thus went our affairs in joy and solemnities.

CHAP. VIII.

The ingratitude of Licinnius *towards* Constantine, *and his cruelty towards the Christians.*

THe sight of these things was intollerable for the Devil, enemy of honesty, and worker of malice. Neither in like sort did the things which happened unto the foresaid tyrants suffice *Licinnius* better to advise himself. Who while he enjoyed a prosperous raign, and the second honour next after the Emperor *Constantine* the Great, and was highly reverenced for his affinity and kindred with *Constantine*, laying aside the example of good Princes, he imitated the wickedness and impiety of cruell tyrants: and whose tragical lives he saw ended before his face, these mens manners would he follow, rather than continue in the favour and friendship of the better. Wherefore being moved against his dear friend in all things, with the pricks of envy, he raised against him a wicked and grievous warre, neither tendering the laws of nature, nor mindfull of protested oathes, neither of bloud, nor of the covenants passed between them. Yet the renowned Emperor, that he might shew him tokens of true friendship and hearty good will, disdained not at his kindred, neither denied his company in honourable wedlock with his sister: yea, he vouchsafed to make him partaker of his fathers kindred and imperial bloud: and to be short, he had granted him as to his alliance and fellow-Emperor, authority over the whole Empire, and committed unto him no small part of the Nations subject to the *Romane* Empire for to govern and rule. But he practising the contrary, invented daily all kind of wiles against him that was of higher power, and devised all subtle sleights to recompence his dear friend evill for good. Wherefore in the beginning, to cloke his conspiracy he fained friendship, and often in the mean space, guilefully and deceitfully by his laying of wait he hoped easily to bring to pass that which he desired. But God being the friend, favourer and keeper of *Constantine*, brought to light the wait laid for him in secret. For the power and strong armour of piety is of great force, both to revenge the enemy, and to preserve it self: so that the most godly Emperor being strengthned therewith, escaped the manifold sleight of the cursed enemy. But *Licinnius* when he perceived that his secret conspiracy framed not after his mind, for that God revealed unto the godly Emperor all his guise and deceit, when he could no longer cloak his rebellion, he raised open wars: and withall when he purposed to give battel unto *Constantine*, he went about to impugne Almighty God himself, whom he knew to be worshipped of *Constantine*. Afterward he endeavoured secretly and by little and little to impugne the Saints under his Dominion, who never molested nor endamaged his Empire, neither hurt him any kind of way at all. And to bring

Licinius had married *Constantinus* sister.

this to paſs, he was pricked and ſtirred to do miſchief of his proper malice born with him. Wherefore neither laying before his eyes the remembrance of them which perſecuted the Chriſtians before him, neither of them whom he had chaſtiſed and executed for committing of impiety, but renouncing his right wits, he imbraced open madneſs, and purpoſed to impugne inſtead of him that was holpen, God himſelf the helper of *Conſtantine*, and firſt of all he baniſhed all the Chriſtians from his Court, deprived himſelf (ſilly wretch) of their prayers, which they made unto God for him, the which alſo they were wont to make for all men after their country diſcipline. Afterwards he commanded, that the ſouldiers appointed in the city, ſhould be deprived and ſpoiled of their honour and dignities, unleſs they would ſacrifice unto Devils. But theſe were ſmall things in reſpect of the greater. To what end ſhould I rehearſe the things which the enemy of God committed ſeverally and by pieces? how the moſt unjuſt made unjuſt laws, who by his injunctions gave commandment, that no charity by any man ſhould be extended towards them which were afflicted in priſon, neither compaſſion ſhould be had on them, which in fetters were like to periſh with famine? Neither was it lawfull, for any to be honeſt, or to practice charity towards their kinſfolks, whom they were bound to pity, even by the law of nature. And that law was indeed moſt ſhamefull and cruell, and far from a good nature, unto the which there was a penalty annexed, that ſuch as had ſhewed compaſſion, were puniſhed alike with them unto whom they had beeq mercifull, and ſuch as had ſhewed any kindneſs towards them, were fettered, impriſoned, and puniſhed alike with the afflicted. Such were the conſtitutions of *Licinnius*. To what purpoſe ſhall I repeat his innovations, touching marriage and dead men, whereby he preſumed to aboliſh the ancient laws of the *Romans*, well and wiſely ordained, and brought in certain barbarous and cruel laws, indeed very unjuſt and unlawfull, and infinite deceits, the which he deviſed againſt the Nations ſubject to his Dominion, and ſundry taxes of gold and ſilver, ſurveying of lands, gainfull penalties upon the land of thoſe which then lived not, but were deceaſed long before. And to be ſhort, the enemy of all goodneſs deviſed for this cauſe certain abjurations againſt them which had done no evil: and making away of noble and honeſt perſonages, whoſe youthfull and tender wives being ſevered from their husbands, he delivered two ſervants of his to be contumeliouſly and ſhamefully handled, and many married wives, virgins and maidens, hath he ſhamefully abuſed (though he were now ſtricken in years) to the ſatisfying of his lecherous and beaſtly luſt. To what end ſhall I uſe many words in this matter, whenas the exceſs of his later doings, made the former which were ſmall, to ſeem in a manner nothing? Wherefore his later madneſs aſſaulted the Biſhops, and for that they were worſhippers of Almighty God, he took them for enemies to his doings, whom as yet he invaded not openly for fear of the ſuperior, but ſecretly and deceitfully, and ſlew through wiles divers of the beſt approved governors. The manner of the ſlaughter he uſed was ſtrange, and never heard of before; his practiſes about *Amaſia* and the other Cities of *Pontus* exceed all example of cruelty: where he overthrew ſome of the Churches of God even to the pavements, and ſhut up others, leſt that any in them ſhould aſſemble after the wonted manner, and perform the ſervice due unto God. Neither was he perſwaded, that they in them prayed for him, becauſe he was of a corrupt conſcience, but thought that he made ſupplication unto God, and did all for the godly Emperor *Conſtantine*: and for this cauſe he brake out into a furious rage againſt us. Moreover, the flattering Preſidents ſuppoſing in this behalf to gratifie the miſchievous tyrant, tormented ſome of the Biſhops as lewd perſons are puniſhed, led them forth, and puniſhed without cauſe ſuch as had committed no evil, as if they had been murtherers: whereof ſome endured a ſtrange death, their bodies cut in many ſmall pieces, as butchers do uſe, and after this cruel and horrible ſpectacle, thrown into the bottome of the Sea, to become food for fiſhes. While theſe things were a doing, again the flight of godly men began, and eftſoons the fields, the deſerts, the woods and mountains receive the worſhippers of Chriſt. When theſe things in this ſort prevailed with the wicked tyrant, he thonght thenceforth to raiſe perſecution againſt all, and had brought his purpoſe to paſs (for there was nothing to hinder him from his hainous offence) unleſs that God which fighteth for the ſouls of his ſervants, had ſpeedily prevented his malicious enterprize, and had brought forth with a mighty arm in defence of the quarrel, his ſervant *Conſtantine*, a defender of all the godly, as it were a great light in a dark and thick miſty night.

CHAP. XI.

Constantine *having overcome* Licinnius, *enjoyed the Empire alone, favoured the Christians, and restored peace.*

THerefore God from above granted unto this man, this worthy fruit of godlineſs, to wit, victory and trophies againſt wicked perſons, and brought ſubject the ungracious tyrant, together with all his counſellers and friends, even groveling at the feet of *Conſtantine*. For when he was fallen into extream folly, the godly Emperor and furtherer of Chriſtian Religion, perceiving that he was no longer to be born withal, weyed this matter wiſely, and mingling the ſeverity of juſtice, with the clemency of his nature, thought beſt with voluntary mind, to deliver from injury ſuch as were opreſſed by the tyrant. And to the end he might ſave many, he went about to cut off a few hurtfull and peſtilent perſons. For whenas *Conſtantine* in times paſt had uſed clemency, and pitied him who was worthy of no compaſſion at all, thereby *Licinnius* enjoyed no great commodity, for that he forſook not his malice, but rather increaſed his rage againſt the Nations ſubject unto him: ſo that now there remained no hope of ſafety to them that were oppreſſed by this ſavage beaſt. Wherefore the defender of piety, joyned the hatred of evill with the love of goodneſs, and together with his ſon *Criſpus* the moſt humane Emperor, he went forth to battle, and ſtretched forth his helping hand to all that were oppreſſed. Theſe therefore together, the father and the ſon, uſing for their guide and helper, God the ſupream King, and the Son of God the Saviour of the whole world, having both on every ſide ſcattered the armies of the enemies of God, and all the adverſaries in that conflict, by the power of God (even as they wiſhed) being foyled and overthrown, they got an eaſie and ſpeedy victory. Immediatly, then they which yeſternight and the day before breathed out preſent death, and threatning thunderbolts of fiery perſecution, were no more remembred, no, not ſo much as once named; their titles and honors had deſerved ſhame and ignominy: and *Licinnius* himſelf ſuffered the ſelf ſame things alike, the which he ſaw with his eyes, to chance unto the wicked tyrants his predeceſſors. For he admitted no correction, neither adviſed himſelf by the ſtripes of his kinſfolks, but treading with them the ſame path of impiety, is brought by juſt judgment into the ſame downfall. And thus was this man overthrown. *Conſtantine* then being renowned for every rare virtue and godlineſs, being alſo chief conqueror, together with his ſon *Criſpus*, the moſt godly Emperor, like unto his father in all things, took the *Eaſtern* and the *Romane* Empire, of old time one, and brought all ſubject to their peace, from the *Eaſt* throughout both parts of the world, *North* and *South*, even to the fartheſt place of the *Weſt*. All fear of them by whom they were aforetime oppreſſed being taken away, and wiped from off the face of the earth, they celebrated ſolemn and royall feaſts. All was repleniſhed with the bright beams of joy and gladneſs, and they which aforetime full ſadly beheld each other, now do it with gladſome countenance and chearful eyes: and above all, they honoured the ſupream King, next the godly Emperor, together with his ſons, beloved of God (as they were inſtructed) with dances and hymns, throughout towns and countries. Moreover, all old injury was forgotten, neither was there mention of any mans impiety at all, but the enjoying of preſent proſperity, and the expectation of goodneſs to come. The conſtitutions of the victorious Emperor full of clemency, and laws containing manifeſt tokens of bountifullneſs and true piety, were every where proclaimed. Thus therefore, all tyranny being rooted out, the Empire falling only to *Conſtantine* and his two ſons, were preſerved firm and free from all envy, who wiping away all impiety of their predeceſſors in life, and enjoying merrily all the benefits beſtowed from above, have ſet forth by their laws decreed in the behalf of the Chriſtians, the ſtudy of virtue, and love, and piety towards God, with thankfullneſs of mind.

The End of the Tenth Book of *The Eccleſiaſtical Hiſtory* of *Euſebius Pamphilus* Biſhop of *Ceſarea* in *Paleſtina*.